THE

ANTAGADA-DASĀO

AND

THE ANUTTAROVAVĀIA-DASĀO.

THE EIGHTH AND THE NINTH ANGAS OF THE JAIN CANON.

निग्गंथपावयणेसु

अट्ठमनवमंगभूयाओ

अंतगडाणुत्तरोववाइयदसाओ ॥

Edited

With Introduction, translation, notes and appendices,

BY

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॥ अनुक्रमणिका ॥

Introduction.

§ 1 The idea underlying the present edition of Antagaḍa-Dasāo and Aṇuttarovavāiya-Dasāo, the eighth and the ninth scriptures of the Jain Canon, is to supply their critically edited texts, in so far as it was possible for me to do, to the scholars and the students who are interested in the Jain Canon doctrinally or linguistically. The Jains have in their own way acquitted themselves of their duties by publishing the whole of their canon in their own way in various series viz. (1) Bālusar Texts 1875–1886 Calcutta. (2) Hydrābād Series 1919–1920, Hydrabad (Deccan) (3) Agmodaya Samiti Texts. The first two series of the Jain texts are very carelessly edited and a serious student of the language would simply be disgusted with them. The last Āgamodaya Samiti Texts are the only texts that are well printed and carefully edited. It should however be noted that, though they are workably good texts, they certainly can not approximate to the standard which the scholar imbued with the modern ideas of critical accuracy would expect. These texts are out of print and not available. The attempts, to publish some scrip-

tures on modern critical lines have been made by scholars like Jacobi, Leumann, Schubring, Hoernle, Barnett, Charpentier and others. It is a matter of regret that the Jain Canon has not received the same critical attention which the Buddhist canon has received. Just like the Pali Text Society, there must come into being a body of scholars who would publish the whole Jain Canon in the form of a series using all available old materials, on duly chalked out lines. All the editions of stray scriptures, it must be pointed out, are merely tentative editions. Prof. Barnett[1] has rightly observed about his text of Aṇuttarovavāiya-Dasāo, "The Prakrit text of the Aṇuttarovavai which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate, more or less faithfully, with the ordinary blunders corrected." Unless an organised attempt is made to edit the whole of the Jain canon in the form of a series, on modern critical lines, we shall not have that long-felt desideratum of the critical texts of the Jain Canon fulfilled.

§ 2 My edition of the two stray scriptures of the Jain Canon can not naturally go beyond a tentative effort to supply a good text, as it will be shown later under this very section that the difficulties about settling the spellings of some

1. Barnett. Ant. & Aṇu. Trans. P. 123.

forms and expressions, the extent of the reliability of the Mss. are not trivial. The text of Antagaḍadasāo is based upon four Mss. and one printed edition [Āgamodaya Samiti. Ed.] I received three Mss. from Patan through the kind offices of Mahārāja Shri Puṇyavijayaji and one Ms. from Bhāvanagar. I have styled them as A. B. C. [three Mss. of Pataṇ] D. [the Bhāvanagar MS.] E. [Āgmodaya Samiti Ed.] while noting the readings below the text. The palm-leaf Mss. of the Jain Canon written in the 13th century of Vikrama Era are available in the Mss. collections of the strongholds of Jainism like Patan and Cambay. But due to the want of sufficient time, I have not been able to use them though they alone would have been the earliest Mss. material, and therefore very useful. All Mss. that I have used are paper Mss. not earlier than the 15th century of Vikrama Era. The general features of the Mss. used, are given below.

Ms. A. (Patan) belongs to the Mss. collection in possession of Shrimad Hemchandracharya Jain Sabha; box (Dābalā) No. I. Ms. No. 19. 13½x5 in. It is a very beautiful Ms. and has on its first page a painting in gold, blue and red colours, of Kaṇha Vāsudeva with his eight queens before the saint Ariṭṭhaṇemi [Vide. Ant. P. 25

Division. 5 Lesson 1.]. As to the style of painting, I may refer the reader to the publication of the Gujarati Translation of Nayadhammakaha by Pundit Bechardas Jivaraj Dosi where in the beginning the picture of Meha's harem is given, in the very form and colours as those in the Ms. itself, which belongs to the same group as our Ms. This Ms. does not belong to the group of B. C. as the study of its readings cited below in our text will show. The Ms. contains 19 leaves. The colophon **अट्ठमं अगं सम्मत्तं ॥ छ ॥ ग्रंथाग्रं ७९० ॥ छ ॥ शुभं भवतु ॥ छ ॥ कल्याणमस्तु ॥ छ ॥** is not any way informative.

Ms. B. $10\frac{1}{4} \times 4\frac{1}{4}$ in. Leaves. 22. Lerubhai Vakil's Bhandār, Patan Box No. 4. Ms. No. 19: seems to be the copy of C. looking to the readings and even similarities in faults with C. C. is certainly older than B. The colophon is like that of A. uninformative.

Ms. C. $11\frac{1}{2} \times 5\frac{1}{4}$ in. Leaves 19. Lerubhai Vakil's Bhandār, Box. 6. 36. Patan. It has the colophon: **ग्रंथाग्रं ७९० । शुभं भवतु ॥ श्रीश्रमणसंघस्स ॥ कल्याणमस्तु । संवत् १५५४ वर्षे शाके १४१९ प्रवर्तमाने प्रतिपदातिथौ चंद्रवारे अहिपुरे पं० श्रीसुविहतसिरश्चक-चूडामणिकोविदसाधुरत्नशिष्यतपोरत्नेनांतगडसूत्रमलेखि । याद्दशं पुस्तकं द्दष्ट्वा ताद्दशं लिखितं मया। यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥**

Ms. D. $10\frac{1}{2}\times5\frac{1}{2}$ in. Leaves 24. Box. 7. No. 8. Seth Dosābhai Abhechand-Jaina Sangha Bhandāra. The only Ms. with the com. of अभयदेव which I have used in preparing the text of the commentary of अभयदेव together with the help of E edition. The Ms. is very clearly and legibly written with the upper and lower space of the leaf occupied by the Commentary while the middle portion by the text. It bears a colophon: संवत् १६६४ वर्षे जेष्ठवदि सप्तम्यां बुधे अहादावादश्रीनगरे आचार्य-श्रीदश्रीमल्लजी प्रवर्तमाने धर्मराज्ये लिखिता वृत्ति ऋषिकेशव स्वयं वाचनार्थं ॥ शुभं भवतु कल्याणमस्तु ॥

As to the Mss. of अणुत्तरोववाइय:—

Ms. A. $13\frac{1}{2}\times5$ in. Leaves 5. Shrimad Hemachandracharya Jain Sabha, Patan Box 1. No. 20. Of the same type with the Ms. A. of अंतगड It bears a picture on the leaf 1 (b) of King Seṇiya with his queens before Mahāvīra.

Ms. B. $10\frac{1}{4}\times4\frac{1}{4}$ in. Leaves 5. Lerubhai Vakil's Bhandār, Patan Box 5. No. 15. Colophon: ग्रंथाग्रं २०० ॥ पत्तने ॥ लेखक शवसी लिखित ॥ छः । श्रीरस्तु ॥ At rare places, the gloss on some words is written in Gujarati; it belongs to the group of अंतगड. B.

Ms. C. $11\frac{1}{2}\times5\frac{1}{4}$ Leaves. 5. Box. 6. No. 35. Lerubhai Vakil's collection. Colophon: ग्रंथाग्रं १९२ ॥छ॥ शुभं भवतु ॥ संवत् १५५४ वर्षे ९ तिथौ ॥ The

Ms. C. belongs to अंतगड C. written by the same hand in the same year.

Ms. D. 10¼x4¼ in. Leaves. 8. Seth Dosabhai Abhechand-Jain Sangha, Bhavanager Box 7. No. 5: with big margins on right and left sides of the leaf which with the space above and below the leaf, are utilized for writing commentary. This is the only Ms. containing अभयदेव's commentary. At many places, it contains Gujarati gloss which I have used in the Notes.

To add to Ãgamo. [E] text, I had also Barnett's text of this scripture in Roman letters which, with the readings of his Mss. I have used. The readings of the Mss. of Barnett's text have been specified by writing like (A) (B) etc. in brackets, as their readings may not be confounded with those of my Mss.

As to the texts of both अंत० and अणु०, I have put the words like वण्णओ, जाव. etc. within square brackets for the facility of the readers.

As to the spellings and the grammatical forms of the Mss., a few things are necessary indeed to be pointed out. The instances of the form–बयासी which is spelt in the majority of Mss. as बयासि or वद्दासि at a host of places. (See. Notes. P. 98.) ईरियासमिय is also written as इरियासमिय and even

Mss. spell this expression most wrongly as अरियासमिष, रियासमिष etc (See. Text of अणु० P. 72. foot. note.14); of अब्भत्थिय and अज्झत्थिय, it is most difficult to settle which is correct though अभयदेव's leaning seems to be towards अज्झत्थिय [=आध्यात्मिक: a rare use as meaning 'inner'] (See. अभयदेव's Com. P. 90; also see Notes P. 103); दुरुहेइ and दुरूहइ (See. Notes P. 101. See. Text of अणु० P. 67. foot-note. 3.) झूसिय, झोसिय, झुसिय–it is difficult to decide the original root in this case (See. Notes. P. 107); पासादीय or पासादिय (See. Notes P. 99) etc. These instances show what damage is done to the scriptures by time, neglect and the inaccuracies of scribes.

I have not touched upon the question of त coming between two vowels (like य श्रुति) in the Mss. All the Mss. bear this trend. The vowels इ and उ often are found carelessly written as ए and ओ. The oft-repeated long passages sometime lead a scribe to forget a link and fall into a mistake or mistakes.

अभयदेव is not helpful at all times to settle the texts in crucial cases, though of course his commentaries are useful as they can give a clue to us of the condition of scriptural text in the 12th Cent. and thereabout. In the colophons of ma-

ny scriptural texts अभयदेव has confessed how the difficulties of the textual interpretation were bewildering due to the obscurity of the text and the promiscuity of readings: e. g. अंत० वृत्ति [P. 106] अनंतरसपर्यये जिनवरोदिते शासने, यकेह समयानुगागमनिका किल प्रोच्यते । गमांतरमुपैति सा तदपि सद्भिरस्यां कृतावरूढगमशोधनं ननु विधीयतां सर्वत: ॥ (colophon); अणु० वृत्ति० [P. 113.] colophon: शब्दाः केचन नार्थतोऽत्र विदिताः केचित्तु पर्यायतः, सूत्रार्थानुगतेः समुह्य भणतो यज्जातमागःपदम् । वृत्तावत्र तकत् जिनेश्वरवचोभाषाविधौ कोविदैः, संशोध्यं विहितादरैर्जिनमतोपेक्षा यतो न क्षमा ॥ So also in the colophon of नाया० किमपि स्फुटीकृतमिह स्फुटेऽप्यर्थतः, सकष्टमतिदेशतो विविधवाचनातोऽपि यत् ॥ etc.; प्रश्नव्या० colophon; अज्ञा वयं शास्त्रमिदं गभीरं, प्रायोऽस्य कूटानि च पुस्तकानि । etc. Thus though अभयदेव leads us much into the understanding of the text proper, he is still a seeker for the right text and the right interpretation both of which were not easy even in his days.

Even in the days of अभयदेव, certain misreadings had already taken an established place as right readings e. g. अरहा, अरिहा, अरुहा (See. Notes अंत० P. 100) which अभयदेव has tried to explain in the Com. of भगवती. तेणं कालेणं and तेणं समएणं (See Notes. P. 97) both have been explained to be correct by अभयदेव in भगवती. One who studies the commentaries on the scriptures comes

across so many misreadings established in the text proper that a commentator must explain them any way.

In the text of अंत० and अणु०, अभयदेव himself discusses the readings in the commentaries, and himself points to the difficulties involved in the interpretation; e. g. अंत० comm. P. 49. where after citing two opinions he says: तत्त्वं तु बहुश्रुतगम्यं।; also अंत. comm. P. 101. the discussion of कम्मायवणेहिं and another reading कम्मावयणेहिं etc. In अणु० too, there are many expressions, which can be called obscure and even misread, in the portion in which the penance-worn limbs of Dhaṇṇa are compared with various fruits and other objects. अभयदेव himself is not sure of the meanings, he gives; e.g. see. ढेणियाल, काकजंघा etc. (See. comm. P. 109). In other Sūtras one comes across such cases very often.

Thus the settling of the texts of the scriptures of Jain canon is not an easy task. The systematic edition of the Jain canon will only be possible, if a band of scholars undertake to edit it by utilizing and sifting all available data historical, lexical, grammatical and doctrinal. "Some day" says Prof. Barnett[2] "When the whole of

2. Barnett. Ant. & Anu. Trans P. ix

Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature." If this hope is fulfilled, then alone, we shall have critical texts of the Jain Canon in a proper sense; otherwise all the stray attempts to edit some scriptures here and there, will give only tentative texts.

§3. Another question that logically should engross our attention is the place which our Scriptures, called the eighth and the ninth scriptures, occupy in the whole of the Jain Canon. Incidentally therewith, the age of the present canon, its history etc. are the other questions which require to be treated.

The data with reference to the above questions as found in अंतगडदसाओ and अणुत्तरोववाइयदसाओ are as follows:—

(1) अंत० as well as अणु० presuppose previous 7 scriptures and the link of अंत० with the seventh scripture उवासगदसाओ[3] and that of अणु० with the eighth scripture अंत० are achieved in the introductions of the respective works.

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3. अंत० पृ० १. पं. ७; अणु० पृ० १५. पं. ५

(2) Strangely enough, the heroes of the eighth and the ninth scriptures are described as इगारसंगी[4] and बारसंगी[5]–a sound case of anachronism. Moreover, the mention of चोद्दस पुव्वा[6] is also found. Profuse references are given in both these Sūtras, of पण्णत्ती[7] [व्याख्याप्रज्ञप्ति or भगवती the Fifth Scripture], of नायाधम्मकहा[8] [The Sixth scripture] and even the heroes of the stories in the aforesaid scriptures–महब्बल, देवाणंदा, खंदअ, गंगदत्त, उदायन, जमालि and थावच्चापुत्त.[9]

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4. अंत० पृ० ३५० पं.३; पृ० ५१. पं. ११; अणु० पृ० ६५. पं. १४ etc.

5. अंत० पृ० २४ पं. १६ etc.

6. अंत० पृ० ७. पं. १३; पृ० २३. प. १३ etc.

7. अंत० पृ. ३४ पं. १३;

8. अंत० पृ० ६४. पं. १४; अणु० पृ. ८४. १७; here it may be noted that though the name of this scripture occurs at the end preouppose their existence as will be soen from the heaoes of both these Sūtras often referred to in the texts of अंत० and अणु. (See. foot-not. 9.

9. महब्बल=अंत० पृ. ३. पं, १९. देवाणंदा=अंत० पृ० १० पं. ११; खंदग=अंत० पृ. ४ पं, १६; अणु=पृ. ६६. पं. २६. गंगदत्त=अंत० पृ. ३४. पं. १३; उदायण=अंत० पृ. ५१. पं. ९. जमाली=अणु० पृ० ७२. पं. ५ थावच्चापुत्त=अणु० पृ. ७२. पं. ७.

(3) What is therefore the quantum of the whole Jain Canon ? When it came about to be in its present form? How (1) and (2) are be explained ?

The present Jain canon blongs to the Svetāmbaras alone; but it is indeed proclaimed by the Digambaras as late and worthless. It consists of [I 11. अंगसूत्रs II 12 उपांगसूत्रs III 10 प्रकीर्णसूत्रs IV 6.छेदसूत्रs V 1. नन्दीसुत्त 2. अनुओगदार VI 4 मूलसूत्रs] 45 works in all. अंत० and अणु० are the eighth and the ninth अंगसूत्रs[10] The oldest canonical works 14 पूर्वs however, are now lost, along with the 12th अंगसूत्र called दिट्ठिवाय. The traditional record that is given for this loss is found in Hemachandra's परिशिष्ट पर्व canto 8. verse. 103 Canto 8. verse. 35–58.

Mahavīra died in 467 B. C. Mahāvīra of course, handed down the Purvas to all his eleven

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The two references should be noted: (1) दढ-पइण्ण=अभय० रायपसेणिय; also found in ओव० (उपांग); (2) (२) जहा [जाव] विहरइ. अंत० पृ. ७. पं. ३ i. e. following भगवती, जहा उववाइए [जाव] विहरइ. Thus it is posible that our texts of अंत० & अणु० presuppose also ओव०.

10. Charpentier: Uttarajjhyana. Intro. P. 9–10.

disciples. It must be here remembered that the historicity of Pars'va, the twenty-third Tirthaṇkara, is an acknowledged fact and that Jainism in its old form with fourteen Pūrvas was taught by Mahāvīra who reformed and disciplined it and made his personality deeply felt upon the further course of its development. It is from these Purvas that Gosala Maṇkhaliputta, the leader of Ājivakas, Jamali[11] the son-in-law of Mahavīra and the propounder of a new sect, drew their inspiration. The Jain community rejuvenated by Mahāvira lives on till now, while the sects of the latter teachers seem to have vanished soon after their propounders passed away. It was an era when establishing of religious sects, formulation of religious doctrines, efforts of the religious teachers to gather under their doctrinal fold a number of followers, seem to be the fashion of the day as politics or economics is now. This

11. Indian Antiquary xi. P. 245-246. 'Extracts from the Historical Records of the Jainas' by Johannes Klatt. According to खरतरगच्छपट्टावली noted by him, जमालि was the first schism-maker in the Jain church (Vira 15.) गोसाल is well-known; See. Notes उवा० P. 238 onwards (P. L. Vaidya) where he has given all materials following Hoernle and others.

fact is amply borne out by the scriptures of Buddhism and Jainism, Upaniṣads,[12] Mahābhārata and the contemporary literature.

To come to the subject proper, we do not know how the Pūrvas were taught by Mahāvīra how they were handed down, and what was in fact the condition of Jain Siddhānta in these days. But looking to the nature of scriptures of the Jain canon as we have now, the Aṅgas were formulated by the disciples of Māhavīra, by putting in order important matters legendary and doctrinal from the Pūrvas, the religious sermons of Mahāvīra and the stories of the distinguished disciples whom Mahāvīra initiated into the order.[13] Thus 12 Aṅgas seem to have been formulated with Diṭṭhivāya as the 12th which being full of philosophic discussions and more difficult and abstruse than other Aṅgas seems

12. Upniṣads especially earlier Bṛhadaraṇyaka shows the existence of many heretical and non-heretical teachers. In S'vetas'vatara Upniṣad I. २ कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चित्यम्। संयोग एषां न तु आत्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥

13. In अंत०, the analysis of its materials which will be given later on, will confirm this.

to be neglected.[14] With the formulation of the Angas, the study of Pūrvas seems to have fallen in disuse and the study of Angas gained more importance as these works, not only contained the quintessence of Pūrvas, but were comparatively easy and had much to do with the reformed Jainism as was preached by Mahāvira. Thus the study of Pūrvas was made by only the pontiffs or at times very prominent Elders of the Jain Church. Thus after the death of Mahāvira we come to the sixth pontiff of the Jain Church Sambhutivijaya[15] and his younger colleague the famous Bhadrābahu [Vira 156=311 B. C ; Vira

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14. Charpentier: Uttara. Intro P. 18, 21, 23. etc. where the views about the loss of दिट्ठिवाय and चोद्दस पुव्वs are mentioned.

15. Certain authorities go to show that संभूतिविजय and भद्रबाहु both were pontiffs at one and the same time. I. A Vol. xi. Klatt पट्टावली of तपागच्छ। उभावपि षष्ठपट्टधरौ। but this can not be called certain. One can very well imagine a rivalry between the eldest disciple संभूतिविजय becoming the pontiff by right, and the younger disciple भद्रबाहु more brilliant, so much so that स्थूलभद्र the pontiff after संभूतिविजय had to go to him to learn पुव्वs. For the traditional dates mentioned I have relied upon पट्टावली in main.

170=297 B. C. respectively the dates of the death of these two] Both of them were the disciples of Yas'obhadra after whose death as the eldest disciple Sambhūtivijaya became the pontiff of the Jain Church. Within a year or so about the death of Sambhūtijaya, Candragupta Maurya came on the throne of Magadha (Vira= 155/156=B.C,311/312)according to Jain chroniclers. After Sambhūtivijaya, Sthūlabhadra became the head of the church, though Bhadrabahu, at once the most eminent and learned wielded more influence and prestige in the Jain community. As the legend bears outs(See आवश्यकचूर्णि तित्थोगाली पइन्नया। हेमचंद्र परिशिष्टपर्व सर्ग. ८. श्लो०११२ and सर्ग. ९. श्लो. ५५-५८.) in the time of Sthūlabhadra, a famine lasting for twelve years raged in the country of Magadha. One section of Jain community, with Bhadrabāhu at the head thought that they would not be able to follow up their master's teachings with rigidity in those hard days; and they went to the southern part of India. During these days of disorder, the scriptures were neglected and were partially forgotten. When better times arrived, the council was convoked at Paṭaliputra at about 300 B. C. where with great efforts eleven Aṅgas were stitched up while the twelfth could not be recovered as only Bhadrabāhu knew it. The same was also, according to this legend the case with

fourteen Pūrvas which also only Bhadrabāhu knew.[16] He seems to have retired at the time of this council to Nepal to undertake the Mahāpraṇavrata. Sthulabhadra then went to him to learn Purvas He learned ten Pūrvas properly but of the last four he learnt only the text and not the interpretation.[17] He is regarded the last who knew anything about 14 Purvas. Then we come to Vajra, the thirteenth pontiff (Vira 496–584=A. C. 29–A. C. 117) who is reported to know 10 Pūrvas.[18] Vajra, as the tradition goes learnt the Diṭṭhivaya from Bhadragupta, at Ujjain. Of course, it becomes clear from this tradition that the study of दिट्ठिवाय was most rare and that the Aṅga itself must be very difficult to understand. In the times of pontiff Skandila (301–-314 A. C. pontiffship) there came a famine of 12 years and the scriptures again suffered a great deal. At that time, he called a council at Mathura and

16. See हेमचन्द्र । परिशिष्टपर्व । सर्ग. ९ । श्लो. ५७–५८ । See.Charpentier.uttar. Intro. P. 14; also foot note. 3 on the same page.See वीरनिर्वाण संवत्by कल्याणविजय P.94ff.

17. See. पट्टावली of खरतरगच्छः दशपूर्वाणि वस्तुद्वयेन न्यूनानि सूत्रतोऽर्थतश्च पपाठ, अन्त्यानि चत्वारि पूर्वाणि सूत्रत एवाधीतवान्नार्थतः इति वृद्धप्रवादः ।

18. See. पट्टावली of खरतरगच्छः–वज्रस्वामितो दशमपूर्वचतुर्थसंहननादिव्युच्छेदः ।

again brought into order the scriptural texts.[19] Lastly, the Council of Valabhi met under Devardhi-ganin Ks'amas'ramaṇa (Vira 980=A. C. 513) and the Jain Canon was written down in book-from.[20]

At that time, the Pūrvas and the 12th Aṅga Diṭṭhivaya must have been forgotten as a whole, though scrappy information or passages of the same

19. See. मेरुतुंग's विंचारश्रेणी; and the begining of the चूर्णी of नंदिसूत्र For the age of Skandila See. कल्याणविजय ibid. P. 106.

20. सामाचारीशतक of समयसुन्दरगणी (The passage is quoted by Pundit Bechardas: ' जैनसाहित्यमां विकार थवाथी थएली हानि. P. 16 where he discusses the question of वाचनाs of Scriptures very ably): श्रीदेवर्धिगणिक्षमाश्रमणेन श्रीवीरात् अशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छित्तौ च जातायां +++ भविष्यद्भव्यलोकोपकाराय, श्रुतभक्तये च श्रीसंघाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् वलभ्यामाकार्य तन्मुखाद् विच्छिन्नावशिष्टान् न्यूनाधिकान् त्रुटिताऽत्रुटितान् आगमालापकान् अनुक्रमेण स्वमत्या संकलय्य पुस्तकारूढाः कृताः । ततो मूलतो गणधरभाषितानामपि तत्संकलनानंतरं सर्वेषामपि आगमानां कर्ता श्रीदेवर्धिगणिक्षमाश्रमणः एव जातः ।

The council of Valabhi was held under the protection of Dhruvasen I of Valabhi who succeeded to the throne 526 A. D. See. Charpentier: ibid P. 16.

might be available in those days.[21] The linking of one scripture with another in a rigid form, the addition of artificial descriptions, the references and cross-references of scriptures within the body of their texts, the memorial verses in the beginning of every division of the scriptures and the highly mechanical way of narrating stories–are later developments when the scriptural texts were rigidly fixed.

Another question of the anachronistic reference of heroes being बारसंगी and इकारसंगी requires to be answered here. Personally I think that this mention merely formed a part in the statement of the mechanical conclusion. Moreover, the antiquity of the twelve scriptures, which the Jains felt about their compositions at the later date, would have made such references less poignant as anachronisms. Moreover, it is astonishing that even the highly rigorous disciples of Mahāvīra could dispense with the study of the twelfth scripture–of course Diṭṭhivāya. It gives us a reason therefore to conclude that the twelfth scripture was considered proverbially comprehensible to only very few and that the seeds of its neglect were sown very early.

21. In नंदीसूत्र, the list of the names of 14 पूर्वs given. See Charpentier. P. 12.

अभयदेव in his commentary on भगवती[22] has already anticipated objection of anachronism which of course he answers as follows in his orthodox way:—

'एक्कारसअंगाइ अहिज्जइ'त्ति। इह कश्चिदाह–'नन्वनेन स्कंदकचरितात्प्रागेवैकादशांगनिष्पत्तिरवसीयते, पंचमांगान्तर्भूतं च स्कंदकचरितमिदमुपलभ्यते इति कथं न विरोधः?'। उच्यते, श्रीमन्महावीरतीर्थे किल नव वाचनाः, तत्र च सर्ववाचनासु स्कंदकचरितात् पूर्वकाले ये स्कंदकचरिताभिधेया अर्थास्ते चरितांतरद्वारेण प्रज्ञाप्यन्ते, स्कंदकचरितोत्पत्तौ च सुधर्मस्वामिना जंबूनामानं स्वशिष्यमंगीकृत्याधिकृतवाचनायामस्यां स्कंदकचरितमेवाश्रित्य तदर्थप्ररूपणा कृतेति न विरोधः; अथवा सातिशायित्वाद् गणधराणामनागतकालभाविचरितनिबंधनमदुष्टमिति भाविशिष्यसंतानापेक्षयाऽतीतकालनिर्देशोऽपि न दुष्टः इति।

The explanation thus given by अभयदेव needs no comment as no body with any vestige of historical sense would accept it. In our scripture अंत० पृ. २४. पं. १६, the historic sense is flagrantly thrown to winds when जालि,-the son of वसुदेव and धारिणी, who became the disciple of Aritthanemi. the twenty-second Tīrthaṇkara, is described as बारसंगी. These anachronisms can not be explained historically unless we explain in the way I have done.

Coming back again to the legend of the

22. भगवती Com. of अभयदेव on II. i. leaf. 124.

damage to the scriptures due to famines, it may be stated that though this at all times and alone be not the cause, it can not be controverted however that Jainism from the days of its founder Mahāvīra himself, suffered from internal dissensions, schisms and rival doctrines. The divisions of the Jainism into S'vetambaras and Digambaras (79 or 82 A. D.)[23] finally dealt a fatal blow to the being of scriptures.

Thus the scriptures, that we have, have much of the old material incorporated in them but during the vicissitudes, they passed through, they suffered much in regard to language and also texts. The Jain Canon as we have it to-day has not suffered much after its formulation by Devardhi-gaṇin. Of Course, we come across in the cowmentary of S'īlaṇka on सुयगड II, 2, 2 नागार्जुनीयास्तु पठन्ति । that there existed also a redaction of the school of Nāgārjuna a contemporary of Skandila.[24] which had its own recension of the scriptures. However, one may surmise, the text of Devardhi-gaṇin accepted as an official text of S'vetambaras led all the former texts into disuse and oblivion.

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23. See Charpentier P. 15.

24. See Charpentier. P. 52-53. See. कल्याणविजय P. 116. foot-note where he gives all ref. of नागार्जुन in Comm.

We then come in this history to the commentaries. The old Niryuktis attributed to Bhadrabahu are the oldest available; but the perusal of the same leads one to believe that there existed a cosiderable activity to comment upon the Scriptures even before the composition of Niryuktis. Then we come to चूर्णिs, the language, handling and the materials of which lead us to believe them to be the compositions of 5th to 7th century A. C. Afterwards comes the age of Haribhadrasūri, Yakinīsūnu, then of S'ilanka and then अभयदेव who flourished in the first part of the 12th century of the Vikrama era. It may also be stated that in the days of these commentators many points lexical and etymological had become obscure.

§ 4. The language of the Jain Canon is called Ardhamāgadhī. In the scriptures the statements to thls effect are found. In Samavāya, Bhagavatī, Ovavāia and Paṇṇavaṇa,[25] the

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25. समवायंग 34 (आगम० स० Ed. P. 60) भगवं च णं अद्धमागहीए भासाए धम्ममाइक्खइ । सा वि य णं अद्धमागही भासा भासिज्जमाणी तेसिं सव्वेसिं आरियमणारियाणं दुप्पयचउप्पयमियपसुपक्खिसरीसिवाणं अप्पप्पणो हियसिवसुहदाय भासत्ताए परिणमइ । For the other passages, भगवती V. iv leaf 231; ओव० §;56 पण्णावण्णा (आ. स Ed.) leaf. 56. All these quotations are given by L. B. Gandhi Intro. of अपभ्रंशकाव्यत्रयी P. 84ff.

mentions are clearly found to the effect that Mahāvīra preached the doctrine in Addhamāgahī dialect. Admitting on these authorities that the language of the Jain Canon is a dialect called Ardha-magadhī, the questions naturally arise as to why it came to possess this peculiar name, why it does not conform to Magadhī proper, which wās the prevalent dialect of the country where Mahāvīra taught his doctrine and what are then its distinguishing characteristics.

The characteristics of Magadhī have been described by Hem. VIII. iv 287–302. The main characteristics that stand out foremost are (1) The nom. sing. ए Māgadhi=ओ in Mah^a^raṣṭrī (2) The Change of र् to ल् and स् to श् invariably in cotrast to Mahārastrī where र् and स् both are preserved, (3) Hemcandra prescribes that all prescriptions excepting those given by him are to be followed according to शौरसेनी (Hem. VIII. IV. 302.)

The earliest literary evidence (200 B. C.) of the existence of Māgadhī is the inscription of Jogimār Cave.[26] The language of this inscri-

26. As quoted by S. K. Chatterji 'The origin and devolopment of Bengali language' P. 59. Intro: ' शुतनुका नाम देवदाशिक्यी, तं कामयित्थ बालनशेये देवदिन्ने नाम लुपदक्खे '।

ption betrays all the characteristies of Magadhī. Certain very meagre numismatic evidence is shown of the use of Māgadhī on coins.[27] Thus the Māgadhī dialect flourished in the Far East i. e. in the country round Rāyagiha and Gayā. In point of the use of corrupt language, the Easterners or Prācyas have been much denounced in Vedic literature.[28] Thus the tendency of the Prācyas for the use of their own dialect was well-known. Mahāvīra and Buddha preached their doctrines in a language if not this, very much akin to this as they wanted to make it popular[29] and easily comprehensible to a large mass of people who flocked round their standards.

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27. Ibid. Chatterji Intro. P. 59. foot-note 1. The other evidences of the use of Māghdhī as found in Sanskrit dramas are later, and hence ignored.

28. Ibid. Chattarji Intro. P. 45 §. 37.; also read § 38 § 39 of the same work. They are informative of the history of the eastern dialects in the ancient times before Christ.

29. See. foot-note 24 the quotation of समवायंग; also e. g. पउमचरिय of विमल : (P. 5) तो अद्धमागहीए भासाए सव्वजीवहियजणणं । जलहरगंभीरवो कहेइ धम्मं जिणवरिंदो । etc.

According to the tradition again Gautama Buddha taught in Māgadhi; the Buddhist canon however is in Pāli. The scriptural tradition of Jainas says that Mahāvira taught in Ardhamāgadhi. But however it must be noted that the tradition can be said only to date the fifth century A. C. and not before. It is however certain they flourished almost contemporaneously and preached in the same part of the country. And there is all the presumption that they preached in the same dialect of the country Moreover looking to the Eastern As'okan Inscriptions, there is found the definite leaning to the change of र् to ल् e. g. रज्जु=लज्जु, राजा=लाजा and nom. Sing form ए. ' र् to ल् '[30] tendency is not at all promiscuous in our Ardhamāgadhi. Thus in the country of Mahāvira there is thus the evidence that Ardhamagadhi as we have in the Scriptures was not used. In the southern As'okan Inscriptions, we find स् and र् together with Magadhan ए.[31] Thus it becomes certain that Ardhamagadhi is a dialect of mixed influen-

30–31. See the opinion of Pischel quoted in the introduction P. vi–vii by A. C. Woolner in the Ardha–Māgadhi Dictionary of Ratnachandraji Vol. I.

ces that is of Eastern Māgadhī, South-western Mahārāṣṭrī and western adjoining S'aurseni.[32]

Two hypotheses can be laid down for the question why Ardhamāgadhī came to bear such characteristics:—

(A) That Mahavīra deliberately preached in the mixed dialect with a view that such a dialect would gain wider audience for his creed.

(B) Another hypothesis that the language during the calamitous vicissitudes of the Jain canon suffered much linguistically before it was taken down to writing.

It may be noted however that the activities of Mahavira were confined to the country of Behar and at the most to the western extremity of Benaras. Thus there was no ground for him to adopt deliberately the mixed dialect for his teachings. Hence the first hypothesis is of little value. The second hypothesis has more evidence to back it. That is as under:-

(i) As we saw in § 3., the attempt was made to remould and give proper shape and form to the Jain Canon at the councils of Pāṭaliputra, and particularly in the Western towns like Mathurā and Vallabhī. It is well-

32. Hem. VIII. iv. 302. शेषं शौरसेनीवत् ।

known that on account of schisms, calamities, and the general habit to remember it orally, at the time of every council the mutilated canon was required to be put in proper order.

(ii) The last two redactions of the Jain Canon took place particularly in the provinces where S'aurseni and Mahārāṣṭri were prevalent.

(iii) Among Jainas in the west, from a very early time the Mahārāṣṭri was a favourite dialect as is evidenced from the works like चूर्णिs on the scriptures, वसुदेवहिंडि of संघदास etc.

(iv) In the scriptures themselves, the nom. sing. ओ.[33] in manifestly later parts and even very rarely ऊण[34] in the absolutive is found. Thus all along the Mahārāṣṭri influence did operate constantly upon the Jain Canon.

(v) The influence of Mahāraṣṭri is so much

33. See. Barnett. Ant & Aṇu. Trans. P. 123 " An attempt has been made to discriminate between the older and later Prakrit of the text. As is apparent, the narratives which are abbreviated by the use of जहा and तहेव often show Nom. in ओ as do also the colophons of several sections, whereas the fnll text regularly has the older nom. in ए."

34. See. Ant. Text. P. 12. l. 23.

upon the language of the Canon that though Hemcandra's Ārṣa language[35] which he does call Ardhamāgadhī,[36] does not find the separate treatment as such in his grammar. Abhayadeva has in more than one place admitted that Ardhamāgadhī, though it has some peculiarties of Māgadhī, has not all of them.[37] As to the S'aursenī influence, if at all it can be called influence, it is the the less drastic vocalization of the consonants than that found in Mahāraṣṭrī.

With all these, however, it does possess certain characteristies of its own which remind us of its antiquity and differentiate it from Mahārāṣṭrī.[38]

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35. Hem. VIII. i. 3.

36. Hem. VIII. iv. 287.

37. अभयदेव on भगवती V. 4. leaf. 231. मागधभाषा लक्षणं किंचित् किंचिच्च प्राकृतभाषालक्षणं यस्यामस्ति सा 'अर्धं मागध्याः' इति व्युत्पत्त्या अर्धमागधी। On पण्णवणा. अभयदेव says: 'अद्धमागही य' त्ति प्राकृतादीनां षण्णां भाषाविशेषाणां मध्ये या मागधी नाम भाषा 'रसोर्लशौ मागध्याम्' इत्यादि लक्षणवती सा असमाश्रितस्वकीय-समग्रलक्षणा 'अर्धमागधी' इति उच्यते। See. Intro. P. 87. अपभ्रंशकाव्यत्रयी by L. B. Gandhi (G. O. S. Baroda) where all the passages bearing on Ardha-Māgadhī have been quoted in full; also see Pischel's Grammatik. Eint. § 16–§ 17.

38. The differentiating characteristics have

Ardhamāgadhī has been mentioned by Bharata[39] and Markandeya[40] as a separate dialect to be used by low characters in the drama; but they represent later tradition. The fragments of the Buddhist plays found from the Central Asia and ascribed to As'vaghoṣa have been edited by Prof. Luders who says that they possess some passages of Old Ardha-māgadhī.[41] It is all possible that As'vaghoṣa might have used a dialect of hybrid character but that does not affect the main issues raised by the language of the Jain Canon.

§ 5. The contents of Antagada-Dasāo are given in the sūtra 27. Ant. Text. P. 64 l. 8-14. The whole scripture is divided into six divisions or Vaggas. It we look sharply at the contents,

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been treated in full in पाइयसद्दमहण्णवो of Pundit Hargovinddas. Intro. P. 30-31. For want of space these things are not given in full here.

39. Bharat Natya. S'. XVII. 48; 50 मागध्यवंतिजा प्राच्या शौरसेन्यर्धमागधी । वाल्हीका दक्षिणात्या च सप्त भाषाः प्रकीर्तिताः ॥ चेटानां राजपुत्राणां श्रेष्ठिनां चार्धमागधी ।

40. प्रा. of स. मार्कण्डेय शौरसेन्या अदुरत्वादयमेवार्धमागधी ।

41. See. Intro. (Ardha-magadhi Dictionary of Ratnachandraji) by Prof. Woolner. P. vi.

we shall find three strata in the formation of this scripture, which are.–

I Vagga 1. — Vagga 5:–Semi–legendary stories of the heroes related to Kanha Vasudeva; in fact of the Dasāras of Bāravaī.

The Presiding Saint.–Aritthanemi, the twenty –second Tirthankara.

II Vagga 6. and Vagga 7:–The stories of the disciples of Mahāvīra himself.

The Presiding Saint:–Mahavīra, the twenty fourth Tīrthankara.

III Vagga 8:–Merely orthodox theological details of 10 penances, which are pegged on the names of the ten wives of King Seniya.

The Presiding Saint:–Mahavīra.

Each of the strata remains independent of and loosely joined with the other. The first stratum represents the pre–Mahāvīra stories and shares in common with the legends of Krisna prevalent also among the Hindus–as especially represented in Harivams'a; the other two strata represent the stories of the disciples of Mahavīra. Especially the seventh and the eighth Vaggas

are taken up by the narratives of the queens of Seṇiya who entered the order under the influence of the teachings of Mahāvīra. The seventh Vagga is only the enumeration of the thirteen queen of Seṇiya and their stories are to be repeated mutatis mutandis with the story of Paumāvaī.

Only the sixth Vagga is important in so far as it sheds a good deal of light on the development of a short story in India. There are two stories in fact in this Vagga, the story of Mālāgāra Ajjuṇaya and the story of Prince Aimutta. The story of Mālāgāra Ajjuṇaya represents the type of the romantic stories of Brihat-kathā which were much in vogue in those days. The story of Prince Aimutta is a riddle-story; the seed of the story, so to speak, is implanted in a riddle; जं चेव जाणामि तं चेव न जाणामि । जं चेव न जाणामि तं चेव जाणामि ।[42] The last and eighth Vagga is occupied merely with the description 10 penances.

In the first stratum of Ant., the story of Gaya-sukumāla is at once tragic and appealing To quote Barnett[43] "To me there seems to be an infinite pathos in these gloomy stories of the

42. See Ant. Text. P. 49 l. 23–25.

43. Barnett. Ant. & Anu. Trans. Intro. P. viii

gentle souls who have cut short the fitful fever of their life in a ghastly parody of 'the hope of a blessed resurrection'." This applies aptly to the story of Gayasukumala. Another important feature of this stratum is the prediction by the Saint Ariṭṭhaṇemi of the destruction of Bāravai and the death of Kaṇha Vasudeva.

The contents of Aṇuttarovavāia-Dasao are given in Sūtra 7. i. e. at the end of the work. P. 84 Text. The interest of this small scripture consists only in the story of Dhaṇṇa. As a story, it has hardly any value but to a student of the language, it gives much lexical information.

Otherwise, both the scriptures for the most part contain merely a dreary list of legendary devotees who to catch the Holy Grail beyond, renounced their lives, entered the ascetic-order of Nigganthas and gave up this mortal coil by starvation.

§6. As regards the style and structure, it may be remarked that both of them are mechanical. "One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, the whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated,

the first and the last words only given, with the word जाव [until] to denote the intermediate words and often even this stenogrophic symbol is left out."[44] I have put [जाव], and [o] where the Mss. do not care to put जाव, within square brackets to draw immediate attention of the reader. I have given these passages in full in some cases, and in other cases only references in the Appendix II at the end of the work. In this matter of repetitions, the Jain scriptures stand a very good comparision with the Buddhist scriptures. There such recurring passages are expressed by the word 'पेय्यालं.' In regard to the introduction of the episode, the style of the Jain scriptures very much resembles that of the Buddhist scriptures. The loose constuctions, the want of economy in expressions are other features which are shared in common by both Jain and Buddhist scriptures. In fact this appears to be the mode of theological style in the ancient days. Brahmanas and Upniṣads also are remarkably at many places, loose in style, wanting in compactness, full of dreary repetitions. Prof. Keith drew attention to the resemblance of Buddhistic scriptural prose and Brāhmaṇical prose.[45] In regard to the

44. Barnett : Ibid. P. ix.

45. Keith : Aitareya Āraṇyaka. Intro. his

looseness of style the discarding of the use of pronouns, I would like to cite an example:—

तए णं से मोग्गरपाणी जक्खे सुदंसणे समणोवासयं सव्वओ समंताओ परिघोलेमाणे परिघोलेमाणे जाहे नो चेव णं संचाएइ तेयसा समभिपडित्तए, ताहे सुदंसणस्स समणोवासयस्स पुरओ सपक्खि सपडिदिसिं ठिच्चा सुदंसणं समणोवासयं अणिमिसाए दिट्ठिए सुचिरं निरिक्खइ।[46]

Here **सुदंसण** is mentioned thrice where looking to the previous context only the use of a pronoun would have been sufficient to achieve brevity. The repetition of synonymous expressions—at times almost a volley of them, is a feature which one often comes across in the Sūtras.[47] The

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remarks on style; at the end of the section on style he draws the resemblance of Brāhmaṇa and Buddhist scriptural style.

46. Ant. Text. P. 42 l. 7–13. A wary reader will find a lot of such examples in the text representing looseness of style.

47. For example पुव्वावरण्हकालसमयंसि (अंत० पृ. १६ पं. १९) भडचडगरपहकरवंदपरिक्खित्ते (अंत० पृ. १८. पं, १९) कोसंबवणकाणणे (अंत० पृ. २८ पं. १.) पत्थियपिडगाइं (अंत० पृ. ३६. पं. १) पच्चूसकालसमयंसि (अंत० पृ. ३६. पं. १५) etc. Also अदीणे अकलुसे अणाइले etc. (अंत० पृ. ४५. पं. ४) आसुरुत्ते रुट्ठे कुविए etc. (अंत० पृ. १७. पं. १५) etc. are few illustrations.

descriptive part containing long compounds,[48] and generally the descriptive passages, such as those of a garden, a temple etc. are later additions in imitation of the prevalent ornate style of long compounds and luxurious descriptions which was considered of literary prestige in those days. There are proofs to show that this ornate style enjoyed a good prestige in the beginning of the Christian era.[49]

The work of editing these two scriptures was required to be finished within a very limited time. And the difficulties of concording the Mss. readings and settling the text out of them when even the best Mss. are full of distortions and misreadings, are enormous and only known to those who work in this field.[50] Interpretative difficulties are also not less as I have shown in § 2 of this introduction. With these difficulties already before me, the peculiar stess of hurry and the

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48. See Appendix II वर्णकादिविस्तारः । Also see अंत० पृ. १२, पं. २-५; पं. १९-२४ etc.

49. The historical evidence in point are: Girnar Inscription of Rudradāman (2nd cent. A.C.); Nasik Inscription (Prakrit); Kharavel Inscription etc; all these belong to the period within the first five centuries of Christian era.

50. Barnett: Ant & Aṇu. Trans Int. P. xi.

inadequacies of press-conditions, are the factors also to be counted. The misprints, therefore, have creeped in the text and they have been gathered up in the separate erreta which I request the reader to use before beginning the text.

I take opprtunity here to thank Mahārāja Shri Puṇyavijayji and the Bhāvanagar Jain Sabha who arranged for the Mss. and also the publishers of this work who all along help me in supplying almost all the works of reference.

Besides, my acknowtedgements are due to Prof. Barnett whose invaluable translation of both these scriptures has been of much use to me particululy in the expression of the translation.

॥ अन्तगडदसाओ ॥

[पढमो वग्गो]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी[1] । पुण्णभद्दे चेइए वणसंडे[2] । [वण्णओ] । तेणं कालेणं तेणं समएणं अज्जसुहम्मे समोसरिए[3] । परिसा निग्गया[4] । [जाव] पडिगया । तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अंतेवासी अज्जजंबू [जाव] पज्जुवासइ । एवं वयासी[5] ॥

"जइ[6] णं भंते ! समणेणं आदिकरेणं[7] [जाव] संपत्तेणं सत्तमस्स अंगस्स उवासगदसाणं अयमट्ठे पण्णत्ते,[8] अट्ठमस्स णं भंते ! अंगस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ? ॥"

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अट्ठ वग्गा पण्णत्ता ॥"

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1. A णगरी BCE नगरी D. 2. E does not contain वणसंडे; all others do. 3. All Mss. contain समोसरिते. 4. All Mss निग्गता except D निग्गया; so also in the case of पडिगया. 5. All Mss. वदासि. except D. वयासि. 6. All जति. 7. All Mss. contain आदिकरेण; though आइगरेणं more in keeping with the language. 8. Hesitation at various places even in the same Ms between पन्नत्ते; and पण्णत्ते.

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अट्ठ वग्गा पण्णत्ता, पढमस्स णं भंते ! वग्गस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं कइ अज्झयणा पण्णता ?॥"

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता। तं जहा,

गोयमसमुद्दसागरगंभीरे चेव होइ थिमिए य
अयले कंपिल्ले खलु अक्खोभपसेणइविण्हू[9] ॥"

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं भंते ! अज्झयणस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?॥"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं बारवई नामं नयरी होत्था, दुवालसजोयणायामा नवजोयणवित्थिण्णा धणवइमइनिम्माया चामीकरपागारा नाणामणिपंचवण्णकविसीसगमंडिया सुरम्मा अलकापुरिसंकासा पमुदियपक्कीलिया पच्चक्खं देवलोगभूया पासादिया[10] [४.]। तीसे णं बारवईणयरीए बहिया उत्तरपुरच्छिमे दिसीभाये एत्थ णं रेवयए नामं पव्वए होत्था । तत्थ णं रेवयए पव्वए नंदणवणे नामं उज्जाणे होत्था [वण्णओ] । सुरप्पिए नामं जक्खायतणे होत्था पोराणे [०] । से णं एगेणं वणसंडेणं [०] । असोगवरपायवे [०] । तत्थ णं बारवईणयरीए[11] कण्हे नामं

9. Barnett: वण्ही; विण्हू; our Mss all hesitate between these. 10 C. gives in full. All others पासादीया ४; पासादिया is my emendation. 11. E बारवतीनयरीए others बारवतीए न(ण)य(ग)रीए.

वासुदेवे राया परिवसइ । [महया० रायवण्णओ] । से णं तत्थ समुद्दविजयपामोक्खाणं दसण्हं[12] दसाराणं, बलदेवपामोक्खाणं पंचण्हं महावीराणं, पज्जुण्णपामोक्खाणं अद्धुट्ठाणं कुमारकोडीणं, संबपामोक्खाणं सट्ठीए दुद्दंतसाहस्सीणं, महसेणपामोक्खाणं छप्पण्णाए बलवय[13]साहस्सीणं, वीरसेणपामोक्खाणं एगवीसाए वीरसाहस्सीणं, उग्गसेणपामोक्खाणं सोलसण्हं रायसाहस्सीणं, रुप्पिणीपामोक्खाणं सोलसण्हं देवीसाहस्सीणं, अणंगसेणापामोक्खाणं अणेगाणं गणियासाहस्सीणं, अन्नेसिं च बहूणं, ईसर [जाव] सत्थवाहाणं बारवईए नयरीए अद्धभरहस्स य समत्थस्स[14] आहेवच्चं [जाव] विहरइ । तत्थ णं बारवईए नयरीए अंधगवण्ही[15] नामं राया परिवसइ [महया० रायवण्णओ] । तस्स णं अंधगवण्हिस्स रण्णो धारिणी नामं देवी होत्था [वण्णओ] । तए णं सा धारिणी देवी अण्णया कयाइं तंसि तारिसगंसि सयणिज्जंसि [जहा महब्बले

सुमिणदंसणकहणा जम्मं बालत्तणं कलाओ य
जोव्वणपाणिग्गहणं कण्णा[16] पासायभोगा य ॥]

नवरं गोयमो नामेणं । अट्ठण्हं रायवरकण्णाणं एगदिवसेणं पाणिं गेण्हावेंति । अट्ठट्ठओ दाओ । तेणं कालेणं तेणं समएणं अरहा अरिट्ठणेमी आदिकरे [जाव] विहरइ । चउ-

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12. BC पामुक्खाणं all through AD hesitate पामोक्खाणं-पामुक्खाणं e. g. बलदेवपामुक्खाणं E All along पामोक्खाणं. 13. E. only बलवग्ग. 14. ABC समंतस्स D समत्तस्स E समत्थस्स. 15. hasitation bet. वण्णी, वण्ही, विण्हू. 16. E कंता; probably the misreading.

विवहा देवा आगया। कण्हे वि निग्गए। तए णं तस्स गोयमस्स कुमारस्स०। जहा मेहे तहा णिग्गए। धम्मं सोच्चा "जं नवरं देवाणुप्पिया! अम्मापियरो आपुच्छामि। देवाणुप्पिया णं०।" एवं जहा मेहे [जाव] अणगारे जाए इरियासमिए [जाव][17] इणमेव निग्गंथं पावयणं पुरओ काउं विहरइ। तए णं से गोयमे अण्णया कयाइं अरहओ अरिट्ठणेमिस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जेइ। अहिज्जित्ता बहूहिं च उत्थ [जाव] भावेमाणे विहरइ। ते अरिहा अरिट्ठणेमी अण्णया कयाइं बारवईओ नयरीओ नंदणवणाओ पडिणिक्खमइ, बहिया जणवयविहारं विहरइ। तए णं से गोयमे अणगारे अण्णया कयाइं जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ। उवागमित्ता अरहं अरिट्ठणेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ। करित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। "इच्छामि णं भंते! तुब्भेहिं अब्भणुण्णाए समाणे मासियं भिक्खुपडिमं उवसंपज्जिताणं विहरेत्तए"। एवं जहा खंदओ तहा बारस भिक्खुपडिमाओ फासेइ[18]। गुणरयणं पि तवोकम्मं तहेव फासेइ निरवसेसं। जहा खंदओ तहा चिंतेइ। तहा आपुच्छइ। तहा थेरेहिं सद्धिं सेत्तुञ्जं दुरूहइ। मासियाए संलेहणाए बारस वरिसाइं परियाए [जाव] सिद्धे ॥
[Sūtra. 1]

"एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स पढमस्स[19] अज्झय-

17. E drops इरियासमिते (which all Mss have); emended इरियासमिए. 18. D adds पालेपिंति after फासेइ. 19. E पढमवग्गपढमअज्झयणस्स.

णस्स अयमट्ठे पण्णत्ते । एवं जहा गोयमो तहा सेसा । वण्ही पिया । धारिणी माया । समुद्दे सागरे गंभीरे थिमिए अयले कंपिल्ले अक्खोभे पसेणई विण्हू एए एगगमा[20] । ”

पढमो वग्गो । दस अज्झयणा पण्णत्ता । [Sūtra. 2]

[दोच्चो वग्गो]

“ जइ दोच्चस्स वग्गस्स० ॥ ” उक्खेवओ ॥

“ तेणं कालेणं तेणं समएणं बारवईए नयरीए वण्हो पिया, धारिणी माया,

अक्खोभसागरे खलु समुद्दहिमवंतअचल[21]नामे य ।
धरणे य पूरणे वि य अभिचंदे चेव अट्ठमए ॥

जहा पढमे वग्गे तहा सव्वे अट्ठ अज्झयणा । गुणरयणं तवोकम्मं । सोलसवासाइं परियाओ । सेत्तुंजे मासियाए संलेहणाए सिद्धे ॥ ” [sūtra 3]

[तच्चो वग्गो]

“ जइ तच्चस्स० ॥ ” उक्खेवओ ॥

“ एवं खलु जंबू ! तच्चस्स वग्गस्स अंतगडदसाणं तेरस अज्झयणा पण्णत्ता । तं जहा ।

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20. A विण्हू एए एगगमा; BC विण्हू एगगमो D विन्दु एगेगमा E बिण्हुए एए एगगमा; Barnett notes विण्हू and विण्ह. 21. All Mss अचल; अयल is more in keeping with the language.

अणीयसे अणंतसेणे अजियसेणे अणिहयरिऊ देवसेणे[22] सत्तुसेणे सारणे गए सुमुहे दुम्मुहे कूवए दारुए अणादिट्ठी ॥

" जइ णं भंते ! समणेणं [जाव] संपत्तेणं तच्चस्स वग्गस्स अंतगडदसाणं तेरस अज्झयणा पण्णत्ता, तच्चस्स णं भंते ! वग्गस्स पढमस्स अज्झयणस्स अंतगडदसाणं के अट्ठे पण्णत्ते ? "

" एवं खलु जंबू तेणं कालेणं तेणं समएणं भद्दिलपुरे नामं नगरे होत्था [वण्णओ] । तस्स णं भद्दिलपुरस्स उत्तरपुरच्छिमे दिसीभाए सिरिवणे नामं उज्जाणे होत्था [वण्णओ]। जियसत्तु राया। तत्थ णं भद्दिलपुरे नयरे नागे नामं गाहावई होत्था अड्ढे [जाव] अपरिभूए । तस्स णं नागस्स गाहावइस्स सुलसा नामं भारिया होत्था, सूमाला [जाव] सुरूवा । तस्स णं नागस्स गाहावइस्स पुत्ते सुलसाए भारियाए अत्तए अणीयसे[23] नामं कुमारे होत्था । सूमाले [जाव] सुरूवे पंचधाइपरिक्खित्ते । तं जहा । खीरधाइ [०] । जहा दढपइण्णे [जाव] गिरि [०] सुहंसुहेणं परिवड्ढेइ । तए णं तं अणीयसं कुमारं सातिरेगअट्ठवासजायं अम्मापियरो कलायरिय० [जाव०] भोगसमत्थे जाए यावि होत्था । तए णं तं अणीयसं कुमारं उम्मुक्कबालभावं जाणित्ता अम्मापियरो सरिसियाणं [जाव] बत्तीसाए इब्भवरकण्णगाणं एगदिवसे पाणिं गेण्हावेंति । तए णं से नागे गाहावई अणीयसस्स कुमारस्स इमं एयारूवं पीइदाणं दलयइ । तं जहा । बत्तीसं हिरण्णकोडीओ० जहा महाबलस्स [जाव] । उप्पिंपासायवर-

22. E does not mention अजियसेणे; and curiously enough misreads अणिहयरिऊ as two personages under the names अणिहय ३ विऊ ४ 23 E wrongly reads अणियजसे.

गए फुट्टमाणेहिं मुइंगमत्थएहिं भोगभोगाइं भुंजमाणे विहरइ।[24] तेणं कालेणं तेणं समएणं अरहा अरिट्ठणेमी [जाव] समोसढे। सिरिवणे उज्जाणे। जहा [जाव] विहरइ। परिसा निग्गया। तए णं तस्स अणीयसस्स तं जहा गोयमे तहा। नवरं सामाइयमाइआइं चोद्दसपुव्वाइं अहिज्जइ। वीसं वासाइं परियाओ। सेसं तहेव [जाव] सेत्तुञ्जे पव्वए मासियाए संलेहणाए [जाव] सिद्धे॥

" एवं खलु जंबू! समणेणं [०] अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते॥ "

एवं जहा अणीयसे एवं सेसा वि अणंतसेणे [जाव] सत्तुसेणे[25]। छ अज्झयणा एक्कगमा[26]। बत्तीसओ दाओ। वीसं वासा परियाओ। चोद्दस पुव्वा। सेत्तुञ्जे सिद्धा॥

छट्ठमज्झयणं सम्मत्तं॥ [Sutra. 4]

तेणं कालेणं तेणं समएणं बारवईए नयरीए [जहा पढमं]। वसुदेवे राया। धारिणी देवी। सीहो सुमिणे। सारणे कुमारे। पण्णासओ दाओ। चोद्दस पुव्वा। वीसं वासा परियाओ। सेसं जहा गोयमस्स [जाव] सेत्तुञ्जे सिद्धे॥ [Sutra. 5.]

" जइ [०] "॥ उक्खेवओ[27] अट्ठमस्स॥

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24 AD पचधातिपरिक्खित्ते। तं जहा। खीरधाती। जहा दढपइण्णे जाव गिरिकंदरमल्लीणे व्व चंपगवरपायवे सुहंसुहेण परिवड्ढइ। Others give briefer still. B. is faulty. 24 Mss. do not give the sentence in full after उप्पि.
25 AD एव सेसा वि अणंतसेणे अजियसेणे etc BCE, our text.
26 ABCE एक्कगमा D एगगमा.
27 E reads उक्खेओ.

"एवं खलु जंबू! तेणं कालेणं तेणं समएणं बारवईए नयरीए [जहा पढमे]। [जाव] अरहा अरिट्ठणेमी सामी समोसढे। तेणं कालेणं तेणं समएणं अरहओ अरिट्ठणेमिस्स अंतेवासी छ अणगारा भायरो सहोदरा होत्था सरिसया सरित्तया सरिव्वया निलुप्पलगुलियअयसिकुसुमप्पगासा सिरिवच्छंकियवच्छा कुसुमकुंडलभद्दलया नलकुब्बरसमाणा। तए णं ते छ अणगारा जं चेव दिवसं मुंडा भवेत्ता अगाराओ अणगारियं पव्वइया, तं चेव दिवसं अरिट्ठणेमिं वंदंति णमंसंति। वंदित्ता नमंसित्ता एवं वयासी। 'इच्छामो णं भंते! तुब्भेहिं अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेण अणिक्खित्तेणं तवकम्मेणं संजमेणं तवसा अप्पाणं भावेमाणे विहरित्तए। अहासुहं देवाणुप्पिया! मा पडिबन्धं करेह।"

तए णं छ अणगारा अरहया अरिट्ठणेमिणा अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेण [जाव] विहरइ।

तए णं छ अणगारा अण्णया कयाइं छट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेंति। जहा गोयमो। [जाव] "इच्छामो णं छट्ठक्खमणस्स पारणए तुब्भेहिं अब्भणुण्णाया समाणा तिहिं संघाडएहिं बारावईए नयरीए [जाव] अडित्तए। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।"

तए णं छ अणगारा अरहया अरिट्ठणेमिणा अब्भणुण्णाया समाणा अरहं अरिट्ठणेमिं वंदंति नमंसंति। वंदित्ता नमंसित्ता अरहओ अरिट्ठणेमिस्स अंतियाओ सहसंबवणाओ पडिणिक्खमंति। पडिणिक्खमित्ता तिहिं संघाडएहिं अतुरियं [जाव] अडंति।

तत्थ णं एगे संघाडए बारवईए नयरीए उच्चणीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडमाणे

वसुदेवस्स रण्णो देवईए देवीए गेहे अणुपविट्ठे । तए णं सा देवई देवी ते अणगारे एज्जमाणे पासइ । पासेत्ता हट्ठ [जाव] हियया आसणाओ अब्भुट्ठेइ । अब्भुट्ठित्ता सत्तट्ठपयाइं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव भत्तघरए तेणेव उवागया । सीहकेसराणं मोयगाणं थालं भरेइ । ते अणगारे पडिलाभेइ । वंदइ नमंसइ । वंदित्ता नमंसित्ता पडिविसज्जेइ ।

तयाणंतरं च णं दोच्चे संघाडए बारवईए उच्च० [जाव] विहरइ । तयाणंतरं च णं तच्चे संघाडए बारवईए नगरीए उच्च० [जाव] पडिलाभेइ । पडिलाभेत्ता एवं वयासी " किण्णं देवाणुप्पिया ! कण्हस्स वासुदेवस्स इमीसे बारवईए नयरीए [नवजोयण० पच्चक्खदेवलोगभूयाए] समणा निग्गंथा उच्च० [जाव] अडमाणा भत्तपाणं नो लभंति, जण्णं ताइं चेव कुलाइं भत्तपाणाए भुज्जो भुज्जो अणुप्पविसंति ? " ।

तए णं ते अणगारा देवईं देवीं एवं वयासी । " नो खलु देवाणुप्पिया ! कण्हस्स वासुदेवस्स इमीसे बारवईए नयरीए [जाव] देवलोगभूयाए समणा निग्गंथा उच्च० [जाव] अडमाणा भत्तपाणं णो लभंति । णो जं चेव णं ताइं ताइं कुलाइं दोच्चं पि तच्चं पि भत्तपाणाए अणुपविसंति । एवं खलु देवाणुप्पिया ! अम्हे भद्दिलपुरे नगरे नागस्स गाहावइस्स पुत्ता सुलसाए भारियाए अत्तया छ भायरो सहोदरा सरिसया० [जाव] नलकुब्बरसमाणा अरहओ अरिट्ठणेमिस्स अंतिए धम्मं सोच्चा संसारभउव्विग्गा भीया जम्ममरणाणं मुंडा [जाव] पव्वइया । तए णं अम्हे जं चेव दिवसं पव्वइआ तं चेव दिवसं अरहं अरिट्ठणेमिं वंदामो नमंसामो । वंदित्ता नमंसित्ता इमं

एयारूवं अभिग्गहं अभिगेण्हामो। 'इच्छामो णं भंते ! तुब्भेहिं अब्भणुण्णाया समाणा [जाव] अहासुहं०'। तए णं अम्हे अरहओ अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेणं [जाव] विहरामो। तं अम्हे अज्ज छट्ठक्खमणपारणयंसि पढमाए पोरिसिए [जाव] अडमाणा तव गेहं अणुप्पविट्ठा। त णो खलु देवाणुप्पिए ! ते चेव णं अम्हे, अम्हे णं अण्णे "। देवइं देवीं एवं वदंति। वंदित्ता जामेव दिसं पाउब्भुया तामेव दिसं पडिगया।

तीसे देवईए अयमेयारूवे अब्भत्थिए [४] [28]समुप्पण्णे। "एवं खलु अहं पोलासपुरे नयरे अइमुत्तेणं कुमारसमणेणं बालत्तणे वागरिआ। 'तुमण्णं देवाणुप्पिये ! अट्ठ पुत्ते पयाइस्ससि सरिसए [जाव] नलकुब्बरसमाणे। नो चेव णं भरहे वासे अण्णाओ अम्मयाओ तारिसए पुत्ते पयाइस्संति।' तं णं मिच्छा। इमं णं पच्चक्खमेव दिस्सइ। भरहे वासे अण्णाओ वि अम्मआओ एरिसे [जाव] पुत्ते पयायाओ। तं गच्छामि। णं अरहं अरिट्ठणेमिं वंदामि। वंदित्ता इमं च णं एयारूवं वागरणं पुच्छिस्सामी" ति कट्ट एवं संपेहइ। संपेहित्ता कोडुंबियपुरिसा सद्दावेइ। सद्दावित्ता एवं वयासी। "लहुकरणप्पवरं०" [जाव] उवट्ठवेंति। जहा देवाणंदा [जाव] पज्जुवासइ।

ते अरहा अरिट्ठणेमी देवइं देवीं एवं वयासी। "से नूणं तव देवई ! इमे छ अणगारे पासेत्ता अयमेयारूवे अब्भत्थिए[29] समुप्पण्णे। 'एवं खलु अहं पोलासपुरे नयरे अइमुत्तेणं तं चेव [जाव]' निग्गच्छसि। निग्गमित्ता जेणेव ममं अंतियं हव्वमागया, से नूणं देवई ! अट्ठे समट्ठे। हंता,

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28 A. अब्भत्थिए ४ BCDE अज्झ ४. All long various Mss., there is a confusion as regards ज्झ–ब्भ. 29 E reads अब्भत्थिए so also A.

अत्थि ! । एवं खलु देवाणुप्पिए ! तेणं कालेणं तेणं समएणं भद्दिलपुरे नयरे नागे नामं गाहावइ परिवसइ [अड्ढे०।]तस्स णं नागस्स गाहावइस्स सुलसा नामं भारिया होत्था । सा सुलसा गाहावइणी बालत्तणे चेव नेमित्तिएणं वागरिया । 'एस णं दारिया णिंदू भविस्सइ '। तए णं सा सुलसा बालप्पभिइं[30] चेव हरिणेगमेसीभत्तया यावि होत्था । हरिणेगमेसिस्स पडिमं करेइ । करित्ता कल्लाकल्लिं ण्हाया [जाव] पायच्छित्ता उल्लपडसाडया महरिहं पुप्फच्चणं करेइ । करित्ता जण्णुपायपडिया पणामं करेइ । तओ पच्छा आहारेइ वा नीहारेइ वा वरइ वा । तए णं तीसे सुलसाए गाहावइणीए भत्तिबहुमाणसुस्सूसाए हरिणेगमेसी देवे आराहिए यावि होत्था । तए णं से हरिणेगमेसी देवे सुलसाए गाहावइणीए अणुकंपणट्ठाए सुलसं गाहावइणीं तुमं च दो वि समउउयाओ करेइ । तए णं तुब्भे दो वि सममेव गब्भे गिण्हह । सममेव गब्भे परिवहह । सममेव दारए पयायह । तए णं सा सुलसा गाहावइणी विणिहायमावण्णे दारए पयायइ । तए णं से हरिणेगमेसी देवे सुलसाए अणुकंपणट्ठाए विणिहायमावण्णए दारए करयलसंपुडेणं गेण्हइ । गेण्हित्ता तव अंतियं साहरइ । तं समयं च णं तुमं पि नवण्हं मासाणं० सुकुमालदारए पसवसि । जे विय णं देवाणुप्पिए ! तव पुत्ता ते विय तव अंतिआओ करयलसंपुडेणं गेण्हइ । गेण्हित्ता सुलसाए गाहावइणीए अंतिए साहरइ । तं तव चेव णं देवई ! एए पुत्ता । णो चेव सुलसाए गाहावइणीए ।"

तए णं सा देवई देवी अरहओ अरिट्ठणेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठं [जाव] हियया अरहं अरिट्ठणेमिं वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव ते छ अणगारा

30 All Mss बालप्पभितिं

तेणेव उवागच्छइ। उवागमित्ता ते छप्पि अणगारा वंदइ नमंसइ। वंदित्ता नमंसित्ता आगयपण्हया पप्फुयलोयणा कंचुयपडिक्खित्तया दरियवलयवाहा धाराहयकलंबपुप्फगंपि व समूससियरोमकूवा ते छप्पि अणगारे अणिमिसाए दिट्ठीए पेहमाणी पेहमाणी सुचिरं निरिक्खइ। निरिक्खित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ। उवागमित्ता अरहं अरिट्ठणेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ। करित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता तमेव धम्मियं जाणं दुरूहइ। दुरूहित्ता जेणेव बारवई नयरी तेणेव उवागच्छइ। उवागमित्ता बारवइं नयरीं अणुप्पविसइ। अणुपविसित्ता जेणेव सए गिहे जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ। उवागमित्ता धम्मियाओ जाणप्पवराओ पच्चोरुहइ। पच्चोरुहित्ता जेणेव सए वासघरे जेणेव सए सयणिज्जे तेणेव उवागच्छइ। उवागमित्ता सयंसि सयणिज्जंसि वा निसीयइ।

तए णं तीसे देवईए देवीए अयं अब्भत्थिए [४] समुप्पण्णे "एवं खलु अहं सरिसए [जाव] नलकुब्बरसमाणे सत्त पुत्ते पयाया। नो चेव णं मए एगस्स वि बालत्तणए समुब्भूए। एस वि य णं कण्हे वासुदेवे छण्हं छण्हं मासाणं ममं अंतियं पायवंदए हव्वमागच्छइ। तं धण्णाओ णं ताओ अम्माओ जासिं मण्णे णियगकुच्छिसंभूययाइं थणदुद्धलुद्धयाइं महुरसमुल्लावयाइं मंमणजंपियाइं थणमूलकक्खदेसभागं अभिसरमाणाइं मुद्धयाइं पुणो य कोमलकमलोवमेहिं हत्थेहिं गिण्हिऊण[31] उच्छंगि णिवेसियाइं देंति, समुल्लावए सुमहुरे पुणो पुणो मंजुलप्पभणिए। अहं णं अधण्णा अपुण्णा अकयपुण्णा एत्तो एक्कतरमपि ण पत्ता।" ओहय० [जाव] झियायइ।

इमं च णं कण्हे वासुदेवे ण्हाए [जाव] विभूसिए देवईए

31 A गेण्हंति BCE गिण्हिऊण D गिण्हिति.

देवीए पायवंदए हव्वमागच्छइ। तए णं से कण्हे वासुदेवे देवईं देवीं[32] [०] पासइ। पासित्ता देवइए देवीए पायग्गहणं करेइ। करित्ता देवईं देवीं[33] एवं वयासी। अण्णया णं अम्मो! तुब्भे ममं पासेत्ता हट्ठ [जाव] भवह; किण्णं अम्मो! अज्ज तुब्भे ओहय० [जाव] झियायह?।"

तए णं सा देवई देवी कण्हं वासुदेवं एवं वयासी। "एवं खलु अहं पुत्ता! सरिसए [जाव] समाणे सत्त पुत्ते पयाया नो चेव णं मए एगस्स वि बालत्तणे अणुब्भूए। तुमं पि णं पुत्ता! ममं छण्हं छण्हं मासाणं ममं अंतियं पादवंदए हव्वमागच्छसि। तं धण्णाओ णं ताओ अम्मयाओ [जाव] झियामि।"

तए णं से कण्हे वासुदेवे देवईं देवीं एवं वयासी "मा णं तुब्भे अम्मो! ओहय० [जाव] झियायह। अहण्णं तहा घइस्सामि जहा णं ममं सहोदरे कणीयसे भाउए भविस्सती" ति कट्टु देवईं देवीं ताहिं इट्ठाहिं वग्गूहिं समासासेइ। तओ पडिणिक्खमइ। पडिणिक्खमित्ता जेणेव पोसहसाला तेणेव उवागच्छइ। उवागमित्ता जहा अभओ। नवरं हरिणेगमेसिस्स अट्ठमभत्तं पगेण्हइ [जाव] अंजलिं कट्टु एवं वयासी। "इच्छामि णं देवाणुप्पिए! सहोदरं कणीयसं भाउयं विदिण्णं।" तए णं से हरिणगमेसी कण्हं वासुदेवं एवं वयासी। "होहिइ णं देवाणुप्पिये। तव देवलोयचुए सहोदरे कणीयसे भाउए। से णं उम्मुक्क०

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32 A देवतिं देविं B. देवतिंदेविं CED देवतिं देविं 33 A देवतिं देविं B देवतींदेवीं B. देवतिं देविं CDE the same as B. S. I have systematically adopted long ई all along.

[जाव] अणुप्पत्त, अरहओ अरिट्ठणेमिस्स अंतियं मुंडे [जाव] पव्वइस्सइ। " कण्हं वासुदेवं दोच्चं पि तच्चं पि एवं वदइ। वदित्ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए।

तए णं से कण्हे वासुदेवे पोसहसालाओ पडिणिवत्तइ। जेणेव देवई देवी तेणेव उवागच्छइ। उवागमित्ता देवईए देवीए पायग्गहणं करेइ। करित्ता एवं वयासी। "होहिइ णं अम्मो! सहोदरे कणीयसे" त्ति कट्टु देवइं देवीं ताहिं इट्ठाहिं [जाव] आसासेइ। आसासित्ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए।

तए णं सा देवई देवी अण्णया कयाइं तंसि तारिसगंसि [जाव] सोहं सुमिणे पासेत्ता पडिबुद्धा [जाव] पाढया हट्ठहियया परिवहइ। तए णं सा देवई देवी नवण्हं मासाणं आसुमिणारत्तबंधुजीवअलक्खारससरसपारिजातकतरुणदिवायरसमप्पभं सव्वणयणकंतं सुकुमालं [जाव] सुरूवं गयतालुयसमाणं दारयं पयाया। जम्मणं जहा मेहकुमारे [जाव]। "जम्हा णं अम्हं इमे दारए गयतालुसमाणे, तं होउ णं अम्ह एयस्स दारगस्स नामधेज्जे गयसुकुमाले।" तए णं तस्स दारगस्स अम्मापियरे नामं करेंति 'गयसुकुमालो' त्ति। सेसं जहा मेहे [जाव] भोगसमत्थे जाए यावि होत्था।

तत्थ णं बारवईए नयरीए सोमिले नाम माहणे परिवसइ [अड्ढे०] रिउव्वेदे [जाव] सुपरिणिट्ठिए यावि होत्था। तस्स सोमिलमाहणस्स सोमसिरी नामं माहणी होत्था [सूमाल०]। तस्स णं सोमिलस्स धूआ सोमसिरीए माहणीए अत्तया सोमा नामं दारिया होत्था। सोमाला [जाव] सुरूवा; रूवेणं [जाव] लावण्णेणं उक्किट्ठा; उक्किट्ठसरीरा यावि होत्था। तए णं सा सोमा दारिया अण्णया कयाइ

ण्हाया [जाव] विभूसिया, बहूहिं खुज्जाहिं [जाव] परिक्खित्ता सयाओ गिहाओ पडिणिक्खमइ । पडिणिक्खमित्ता जेणेव रायमग्गे तेणेव उवागच्छइ । उवागमित्ता रायमग्गंसि कणगतिंदूसएणं कीलमाणी चिट्ठइ । तेणं कालेणं तेणं समएणं अरहा अरिट्ठणेमी समोसढे । परिसा निग्गया । तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धट्ठे समाणे ण्हाए [जाव] विभूसिए गयसुकुमालेणं कुमारेणं सद्धिं हत्थिखंधवरगए सकोरंटमल्लदामेणं धरेज्जमाणेणं सेअवरचामराहिं उद्धुव्वमाणीहिं बारवईए नयरीए मज्झंमज्झेण अरहओ अरिट्ठणेमिस्स पायवंदए निग्गच्छमाणे सोमं दारियं पासइ । पासित्ता सोमाए दारियाए रूवेणं य जोव्वणेणं य लावण्णेणं य [जाव] विम्हिए । तए णं कण्हे [०] कोडुंबियपुरिसे सद्दावेइ । सद्दावित्ता एवं वयासी । "गच्छह णं तुब्भे देवाणुप्पिया ! सोमिलं माहणं जायित्ता सोमं दारियं गेण्हह । गेण्हित्ता कण्णंतेउरंसि पक्खिवह । तए णं एसा गयसुकुमालस्स कुमारस्स भारिया भविस्सइ ।" तए णं कोडुंबिय [जाव] पक्खिवंति । तए णं से कण्हे वासुदेवे बारवईए नयरीए मज्झंमज्झेणं निग्गच्छइ । निग्गमित्ता जेणेव सहस्संबवणे उज्जाणे [जाव] पज्जुवासइ । तए णं अरहा अरिट्ठणेमी कण्हस्स वासुदेवस्स गयसुकुमालस्स तीसे य धम्मकहाए । कण्हे पडिगए । तए णं से गयसुकुमाले अरहओ अरिट्ठणेमिस्स अन्तिए धम्मं सोच्चा "जं नवरं अम्मापियरं आपुच्छामि" जहा मेहो महेलियावज्जं [जाव] वड्ढियकुले । तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धट्ठे समाणे जेणेव गयसुकुमाले तेणेव उवागच्छइ । उवागमित्ता गयसुकुमालं आलिंगइ । आलिंगित्ता उच्छंगे निवेसेइ । निवेसित्ता एवं वयासी । "तुमं ममं सहोदरे कणीयसे भाया । तं मा णं

तुमं देवाणुप्पिया ! इयाणिं अरहओ मुंडे [जाव] पव्वयाहि । अहण्णं बारवईए नयरीए महया रायाभिसेएणं अभिसिंचिस्सामि । ”

तए णं से गयसुकुमाले कण्हेणं वासुदेवेणं एवं वुत्ते समाणे तुसिणीए संचिट्ठइ । तए णं से गयसुकुमाले कण्हं वासुदेवं अम्मापियरो य दोच्चं पि तच्चं पि एवं वयासी । “एवं खलु देवाणुप्पिया ! माणुस्सया कामा खेलासवा [जाव] विप्पजहियव्वा भविस्संति । तं इच्छामि णं देवाणुप्पिया ! तुब्भेहिं अब्भणुण्णाए अरहओ अरिट्ठणेमिस्स अंतिए [जाव] पव्वइत्तए । ”

तए णं तं गयसुकुमालं कण्हे वासुदेवे अम्मापियरो य जाहे नो संचाएइ बहुयाहिं अणुलोमाहिं [जाव] आघवित्तए ताहे अकामाइं चेव एवं वयासी । “तं इच्छामो णं ते जाया ! एगदिवसमवि रज्जसिरिं पासित्तए ”। निक्खमणं जहा महाबलस्स [जाव] तमाणाए तहा [०] तहा [जाव] संजमइ ।

से गयसुकुमाले अणगारे जाए, ईरिया [जाव०] गुत्तबंभयारी । तए णं से गयसुकुमाले जं चेव दिवसं पव्वइए तस्सेव दिवसस्स पुव्वावरण्हकालसमयंसि जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ । उवागमित्ता अरहं अरिट्ठणेमिं तिक्खुत्तो आयाहिणपयाहिणं [०] वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी । “इच्छामि णं भंते ! तुब्भेहिं अब्भणुण्णाए समाणे महाकालंसि सुसाणंसि एगराइयं महापडिमं उवसंपज्जित्ता णं विहरित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । ”

तए णं से गयसुकुमाले अणगारे अरहआ अरिट्ठणेमिणा अब्भणुण्णाए समाणे अरहं अरिट्ठणेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता अरहओ अरिट्ठणेमिस्स अंतिए सहसंबवणाओ उज्जाणाओ पडिणिक्खमइ। पडिणिक्खमित्ता जेणेव महाकाले सुसाणे तेणेव उवागए। उवागमित्ता थंडिल्लं पडिलेहेइ। पडिलेहित्ता इसिपब्भारगएणं काएणं [जाव] दो वि पाए साहट्टु एगराइं महापडिमं संपज्जित्ताणं विहरइ।

इमं च णं सोमिले माहणे सामिधेयस्स अट्ठाए बारवईओ नयरीओ बहिया पुव्वणिग्गए। समिहाओ दब्भे य कुसे य पत्तामोडं य गेण्हइ। गेण्हित्ता तओ पडिणियत्तइ। पडिणियत्तित्ता महाकालस्स सुसाणस्स अदूरसामंतेणं वीईवयमाणे संझाकालसमयंसि पविरलमणुस्संसि गयसुकुमालं अणगारं पासइ। पासित्ता तं वेरं सरइ। सरित्ता आसुरुत्ते रुट्ठे कुविए चण्डिक्किए मिसिमिसियमाणे एवं वयासी। "एस णं भो! से गयसुकुमाले कुमारे अपत्थिय [जाव] परिवज्जिए, जेणं मम धूयं सोमसिरीए भारियाए अत्तयं सोमं दारियं अदिट्ठदोसपइयं कालवत्तिणिं विप्पजहेत्ता मुंडे [जाव] पव्वइए। तं सेयं खलु ममं गयसुकुमालस्स कुमारस्स वेरनिज्जायणं करेत्तए।" एवं संपेहेइ। संपेहित्ता दिसापडिलेहणं करेइ। करित्ता सरसं मट्टियं गेण्हइ। गेण्हित्ता जेणेव गयसुकुमाले अणगारे तेणेव उवागच्छइ। उवागमित्ता गयसुकुमालस्स कुमारस्स मत्थए मट्टियाए पालिं बंधइ। बंधित्ता जलंतीओ चिययाओ फुल्लियकिंसुयसमाणे खइरंगारे कहल्लेण गेण्हइ। गेण्हित्ता गयसुकुमालस्स अणगारस्स मत्थए पक्खिवइ। पक्खिवित्ता

भिए [५] तओ खिप्पामेव अवक्कमइ। अवक्कमित्ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए।

तए णं तस्स गयसुकुमालस्स[34] अणगारस्स सरीरयंसि वेयणा पाउब्भूआ उज्जला [जाव] दुरहियासा। तए णं से गयसुकुमाले अणगारे[35] सोमिलस्स माहणस्स मणसा वि अप्पदुस्समाणे तं उज्जलं [जाव] अहियासेइ। तए णं तस्स गयसुकुमालस्स अणगारस्स तं उज्जलं [जाव] अहियासेमाणस्स सुभेणं परिणामेणं पसत्थज्झवसाणेणं तदावरणिज्जाणं कम्माणं खएणं कम्मरयविकिरणकरं अपुव्वकरणं अणुप्पविट्ठस्स अणंते अणुत्तरे [जाव] केवलवरणाणदंसणे समुप्पण्णे। तओ पच्छा सिद्धे [जाव] प्पहीणे। तत्थ णं 'अहासंनिहिएहिं देवेहिं सम्मं आराहियं' ति कट्टु दिव्वे सुरभिगन्धोदए वुट्ठे; दसद्धवण्ण कुसुमे निवाडिए; चेलुक्खेवे कए; दिव्वे य गीयगंधव्वणिणाए यावि होत्था।

तए णं से कण्हे वासुदेवे कल्लं पाउप्पभायाए [जाव] जलंते ण्हाए [जाव] विभूसिए हत्थिखंधवरगए सकोरेंटमल्लदामेणं छत्तेणं धरेज्जमाणे सेयवरचामराहिं उद्धव्वमाणीहिं महया भडचडगरपहकरवंदपरिक्खित्ते बारवइं नयरीं मज्झंमज्झेणं जेणेव अरहा अरिट्ठणेमी तेणेव पहारेत्थ गमणाए। तए णं से कण्हे वासुदेवे बारवइए नयरीए मज्झंमज्झेणं निग्गच्छमाणे एक्कं[36]

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34 All mss and even the printed E hesitate between गयसुकुमाल and गयसूमाल; I have selected the former and kept it uniformly in the text. 35 A has peculiar way of writing this in short. त० से० गय अणगारे etc. 36 A एगं E एक्कं

पुरिसं पासइ । जुण्णं जराजज्जरियदेहं [जाव] महइ-महालयाओ इट्टगरासिओ एगमेगं इट्टगं गहाय बहिया-रत्थापहाओ अंतोगिहं अणुप्पविसमाणं पासइ । तए णं से कण्हे वासुदेवे तस्स पुरिसस्स अणुकंपणट्ठाए हत्थिखंधवरगए चेव एगं इट्टगं गेण्हइ । गेण्हित्ता बहिया रत्थापहाओ अंतोगिहं अणुप्पवेसेइ । तए णं कण्हेणं वासुदेवेणं एगाए इट्टगाए गहियाए समाणीए अणेगेहिं पुरिससएहिं से महालए इट्टगस्स रासि बहिया रत्था-पहाओ अंतोघरंसि अणुप्पवेसिए ।

तए णं से कण्हे वासुदेवे बारवईए नगरीए मज्झंमज्झेणं निग्गच्छइ । निग्गमित्ता जेणेव अरहा अरिट्ठणेमी तेणेव उवागए । उवागमित्ता [जाव] वंदइ नमंसइ । वंदित्ता नमंसित्ता गयसुकुमालं अणगारं अपासमाणे अरहं अरिट्ठणेमिं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी ।

“ कहि णं भंते ! से ममं सहोदरे कणीयसे भाया गयसुकुमाले अणगारे जा णं अहं वंदामि नमंसामि ? । ”

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी ।

“ साहिए णं कण्हा ! गयसुकुमालेणं अणगा-रेणं अप्पणो अट्ठे । ”

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं एवं वयासी ।

“ कहण्णं गयसुकुमालेणं अणगारेणं साहिए अप्पणो अट्ठे ? । ”

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।

" एवं खलु कण्हा! गयसुकुमाले णं ममं कल्लं पुव्वावरण्हकालसमयंसि वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। 'इच्छामि णं [जाव]' उवसंपज्जित्ताण विहरइ। तए णं तं गयसुकुमालं अणगारं एगे पुरिसे पासइ। पासित्ता आसुरुत्ते [५.] [जाव] सिद्धे। तं एवं खलु कण्हा! गयसुकुमालेणं अणगारेणं साहिए अप्पणो अट्ठे।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं एवं वयासी।

" से के णं[37] भन्ते! से पुरिसे अपत्थियपत्थिए [जाव] परिवज्जिए जेणं ममं सहोदरे कणीयसे भायरे गयसुकुमाले अणगारे अकाले चेव जीवियाओ ववरोविए?।"

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।"

" मा कण्हा! तुमं तस्स पुरिसस्स पदोसमावज्जाहि। एवं खलु कण्हा! तेणं पुरिसेणं गयसुकुमालस्स अणगारस्स साहिज्जे दिण्णे।"

" कहण्णं भंते! तेणं पुरिसेणं गयसुकुमालस्स णं साहिज्जे दिण्णे?।"

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37 E wrongly read केस णं etc. which is meaningless. ABCD से के णं

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।

"से नूणं कण्हा! ममं तुमं पायवंदए हव्वमागच्छमाणे बारवईए नयरीए पुरिसं पाससि [जाव] अणुप्पविसिए। जहा णं कण्हा! तुमं तस्स पुरिसस्स साहिज्जे दिण्णे, एवमेव कण्हा! तेणं पुरिसेणं गयसुकुमालस्स अणगारस्स अणेगभवसयसंचियं कम्मं उदीरेमाणेणं बहुकम्मणिज्जरत्थं साहिज्जे दिण्णे।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं एवं वयासी।

"से णं भंते! पुरिसे मए कहं जाणियव्वे ?।"

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।

"जे णं कण्हा! तुमं बारवईए नयरीए अणुप्पविसमाणे पासेत्ता ठियए[38] चेव ठिइभेएणं कालं करिस्सइ, तण्णं तुमं जाणिज्जासि[39] 'एस णं से पुरिसे'।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता जेणेव अभिसेयं हत्थिरयणं[40] तेणेव उवागच्छइ। उवागमित्ता हत्थि दुरूहइ। दुरूहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव पहारेत्थ गमणाए।

तस्स सोमिलमाहणस्स कल्लं [जाव] जलंते अयमेयारूवे अब्भत्थिए [४] समुप्पण्णे। "एवं खलु

38. A ठिइए DE ठितए C. हितते चेव वहिते भेएणं (?) 39. Mss hesitate in spelling : जाणिज्जासि–जाणेज्जासि. 40 A अभिसेये हत्थिरयणे; others follow the text.

कण्हे वासुदेवे अरहं अरिट्ठणेमिं पायवंदए निग्गए। तं नायमेयं अरहया, विण्णायमेयं अरहया, सुयमेयं अरहया, सिट्ठमेयं अरहया भविस्सइ कण्हस्स वासुदेवस्स । तं न नज्जइ णं कण्हे वासुदेवे ममं केणवि कुमारेणं मारिस्सइ" त्ति कट्टु भीए [४] सयाओ गिहाओ पडिणिक्खमइ।

कण्हस्स वासुदेवस्स बारवइं नयरीं अणुप्पविसमाणस्स पुरओ सपक्खिं सपडिदिसिं हव्वमागए। तए णं से सोमिले माहणे कण्हं वासुदेवं सहसा पासेत्ता भीए [४] ठियए[41] चेव ठिइभेयं कालं करेइ। धरणितलंसि सव्वंगेहिं 'धस' त्ति संणिवडिए।

तए णं से कण्हे वासुदेवे सोमिलं माहणं पासइ। पासित्ता एवं वयासी। "एस णं देवाणुप्पिया! से सोमिले माहणे अपत्थियपत्थिए [जाव] परिवज्जिए, जेणं ममं सहोयरे कणीयसे भायरे गयसुकुमाले अणगारे अकाले चेव जीवियाओ ववरोविए।" ति कट्टु सोमिलं माहणं पाणहिं कड्ढावेइ। कड्ढावित्ता तं भूमिं पाणिएणं अब्भोक्खावेइ। अब्भोक्खावित्ता जेणेव सए गिहे तेणेव उवागए। सयं गिहं अणुप्पविट्ठे।

एवं खलु जंबू। [जाव] अट्ठमस्स अंगस्स अतगडदसाणं तच्चस्स वग्गस्स अट्ठमज्झयणस्स अयमट्ठे पण्णत्ते॥" [Sūtra. 6]

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41 E ठिते य C. ठितती चेव ठ्ठिभेयं etc. ct. footnoot 38 A. ठितए चेव ठ्ठितभेदेणं.

नवमस्स उक्खेवओ ॥

"एवं खलु जम्बू! तेणं कालेणं तेणं समएणं बारवईए नयरीए (जहा पढमए [जाव]) विहरइ। तत्थ णं बारवईए बलदेवे नामं राया होत्था [वण्णओ]। तस्स णं बलदेवस्स रण्णो धारिणी नामं देवी होत्था [वण्णओ]। तए णं सा धारिणी। सीहं सुमिणे [जहा गोयमे]। नवरं सुमुहे नामं कुमारे । पण्णासं कण्णाओ। पण्णासओ दाओ। चोद्दस पुव्वाइं अहिज्जइ। वीसं वासाइं परियाओ। सेसं तं चेव सेत्तुञ्जे सिद्धे ॥

निक्खेवओ ॥

एवं दुम्मुहे वि। कूवए वि। तिण्णिवि बलदेवधारिणीसुया। दारुए वि एवं चेव। नवरं वासुदेवधारिणीसुए। एवं अणादिट्ठी वि वासुदेवधारिणीसुए।[42]

"एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स तेरसमस्स अज्झयणस्स अयमट्ठे पण्णत्ते।" [Sūtra 7.]

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42 E reads कुवदारए वि। तिन्निवि बलदेवधारिणीसुया। दारुए वि एवं चेव। नवरं वासुदेवधारिणीसुए। एवं अणादिट्ठी वि वसुदेवधारिणीसुए ॥ A. एवं दुमुहे वि कूवए एवं दारुए वि णवरं वासुदेवधारीणिसुया। छ। अणाधिट्ठी वि वासुदेवधारिणीभूते। B. कूदारए instead of कूवए C. कूवारए D. कूवए वि। Our text follows D which is the most correct: D reads अणाधिट्ठी।

[चउत्थो वग्गो]

" जइ णं भंते ! समणेणं [जाव] संपत्तेणं तच्चस्स वग्गस्स अयमट्ठे पण्णत्ते, चउत्थस्स के अट्ठे पण्णत्ते ? । "

" एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं चउत्थस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा ।

जालिमयालिउवयाली पुरिससेणे य वारिसेणे य ।
पज्जुण्णसंबअणिरुद्धे सच्चणेमी य दढणेमी ॥ " [43]

" जइ णं भंते ! समणेणं [जाव] संपत्तेणं चउत्थस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं अज्झयणस्स के अट्ठे पण्णत्ते ? । "

" एवं खलु जंबू ! तेणं कालेणं तेणं समएण बारवई नयरी । तीसे [जहा पढमे] कण्हे वासुदेवे आहेवच्चं [जाव] विहरइ । तत्थ णं बारवईए नगरीए वसुदेवे राया । तस्स णं वसुदेवस्स रण्णो धारिणी नामं देवी होत्था [वण्णओ] । जहा गोयमो । नवरं जालिकुमारे । पण्णासओ दाओ । बारसंगी । सोलस वासा परियाओ । सेसं जहा गोयमस्स [जाव] सेत्तुञ्जे सिद्धे ॥ एवं मयाली उवयाली पुरिससेणे य वारिसेणे य । एवं पज्जुण्णे वि त्ति । नवरं कण्हे पिया; रुप्पिणी माया । एवं संबे वि । नवरं जंबवई माया । एवं अणिरुद्धे वि ।

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43 Some mss ABC read दढणेमी य DE as in the text.

नवरं पज्जुण्णे । मा वेदब्भी माया । एवं सच्चणमी । नवरं समुद्दविजए । . । । सिवा माया । दढणेमी वि । सव्वे एगगमा । चउत्थस्स वग्गस्स निक्खेवओ ।। Sūtra. 8]

[पंचमो वग्गो]

" जइ णं भंते ! समणेणं [जाव] सपत्तेणं चउत्थस्स वग्गस्स अयमट्ठे पण्णत्ते, पंचमस्स वग्गस्स अंतगडदसाणं समणेणं [जाव] संपत्तण के अट्ठे पण्णत्ते ?।"

" एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं पंचमस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा,

पउमावई य गोरी गंधारी लक्खणा सुसीमा य ।
जंबवइसच्चभामा रूप्पिणिमूलसिरिमूलदत्ता वि ।।[44] "

" जइ णं समणेणं [जाव] संपत्तेणं[45] पंचमस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं भंते ! अज्झयणस्स के अट्ठे पण्णत्ते ? " ।

" एवं खलु जम्बू ! तेणं कालेण तेणं समएणं बारवई नगरी । (जहापढमे [जाव]) कण्हे वासुदेवे आहेवच्च

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44. Some Mss write enumerating-numbers e. g. पउमावई १ य etc., like A, E etc. I have rejected the same in the text. 4 E. does not mention समणेणं [जाव] संपत्तेणं । The Mss. mention it.

[जाव] विहरइ । तस्स णं कण्हस्स वासुदेवस्स पउमावई नाम देवी होत्था[46] [वण्णओ]। तेणं कालेणं तेणं समएणं अरहा अरिट्ठणेमी समोसढे [जाव] विहरइ। कण्हे वासुदेवे निग्गए [जाव] पज्जुवासइ । तए णं सा पउमावई देवी इमीसे कहाए लद्धट्ठा हट्ठ [०] (जहा देवई [जाव]) पज्जुवासइ। तए णं अरहा अरिट्ठणेमी कण्हस्स वासुदेवस्स पउमावईए य धम्मकहा। परिसा पडिगया।

तए णं कण्हे वासुदेवे अरहं अरिट्ठणेमिं वंदइ नमंसइ। वंदित्ता निमंसित्ता एवं वयासी। "इमीसे णं भंते! बारवईए नगरीए नवजोयण० [जाव] देवलोगभूयाए किंमूलाए विणासे भविस्सइ?"

"कण्हाइ!" अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी "एवं खलु कण्हा! इमीसे बारवईए नयरीए नवजोयण० [जाव]० भूयाए सुरग्गिदीवायणमूलाए विणासे भविस्सइ।"

कण्हस्स वासुदेवस्स अरहओ अरिट्ठणेमिस्स अंतिए एयं सोच्चा निसम्म एय अब्भत्थिए [४] "धण्णा णं ते जालिमयालिपुरिससेणवारिसेणपज्जुण्णसंबअणिरुद्धदढणेमिसच्चणेमिप्पभियओ कुमारा जे णं चइत्ता हिरण्णं [जाव] परिभाइत्ता अरहओ अरिट्ठणेमिस्स अंतियं मुण्डा [जाव] पव्वइया।[47] अहण्णं

46 A हुत्था; others होत्था. 47. A पव्वइये others पव्वइया; also in the preceding line E परिभाइत्ता ABC परिभाएत्ता D. परिभायत्ता.

अधण्ण अकयपुण्णे रज्जे य [जाव] अंतेउरे य माणुस्सएसु य कामभोगेसु मुच्छिए [४] नो संचाएमि अरहओ अरिट्ठणेमिस्स [जाव] पव्वइत्तए । ”

‘ कण्हाइ ! ” अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी “ से नूणं कण्हा ! तव अयमब्भत्थिए [४] ‘ धण्णा णं ते [जाव] पव्वइया ’। से नूणं कण्हा ! अट्ठे समट्ठे । हंता अत्थि ! । तं नो खलु कण्हा ! तं एवं भूतं वा भव्वं वा भविस्सइ वा जण्णं वासुदेवा चइत्ता हिरण्णं [जाव] पव्वइस्संति । ”

“ से केणं अट्ठेणं भंते ! एव वुच्चइ ‘ न एयं भूय वा [जाव] पव्वइस्संति ? ’”

“ कण्हाइ ! ” अरहा अरिट्ठणमी कण्हं वासुदेवं एवं वयासी ‘ एवं खलु कण्हा ! सव्वे वि य णं वासुदेवा पुव्वभवे निदाणगडा । से एतेणट्ठेणं कण्हा ! एवं वुच्चइ ‘ न एयं भूयं [०] पव्वइस्सन्ति । ”

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं एवं वयासी ।

“ अहं णं भंते ! इतो कालमासे कालं किच्चा कहिं गमिस्सामि; कहिं उववज्जिस्सामि ? ”

तए ण अरहा अरिट्ठणमी कण्हं वासुदेवं एवं वयासी ।

“ एवं खलु कण्हा ! बारवईए नयरीए सुरग्गिदीवायणकोवनिद्दड्ढाए अम्मापिइनियगविप्पहूणे रामेणं बलदेवेणं सद्धिं दाहिणवेयालिं अभिमुहे जोहिट्ठिलपामोक्खाणं[48] पचण्हं पंडवाणं पंडुरायपुत्ताणं पासं

48 Some Mss like ABCD जुहिट्ठिल E जोहिट्ठिल.

पंडुमहुरं संपत्थिए कोसंबवणकाणणे नग्गोहवरपायवस्स अहे[49] पुढविसिलापट्टए पीयवत्थपच्छाइयसरीरे जराकुमारेणं तिक्खेणं कोदंडविपमुक्केणं इसुणा वामे पादे विद्धे समाणे कालमासे कालं किच्चा तच्चाए वालुयप्पभाए पुढवीए उज्जलिए नरए नेरइयत्ताए उववज्जिहिसि । ”

तए णं कण्हे वासुदेवे अरहओ अरिट्ठणेमिस्स अंतिए एयमट्ठे सोच्चा निसम्म ओहय० [जाव] झियाइ ।

“ कण्हाइ ! ” अरहा अरिट्ठणेमी कण्हं वासुदेव एवं वयासी “ मा णं तुमं देवाणुप्पिया ! ओहय० [जाव] झियाहि । एवं खलु तुमं देवाणुप्पिया ! तच्चाओ पुढवीओ उज्जलिआओ अणंतरं[50] उव्वट्टित्ता इहेव जंबुदीवे भारहे वासे आगमेसाए उस्सप्पिणीए पुंडेसु[51] जणवएसु सयदुवारे बारसमे अममे नामं अरहा भविस्ससि । तत्थ तुमं बहूइं वासाइं केवलपरियागं पाउणेत्ता सिज्झिहिसि [५] । ”

तए णं से कण्हे वासुदेवे अरहओ अरिट्ठणेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ [०· अप्फोडेइ । अप्फोडित्ता वग्गइ । वग्गित्ता तिवइं छिंदइ । छिंदित्ता सीहणायं करेइ । करित्ता अरहं अरिट्ठणेमिं वंदइ नमंसइ । वंदित्ता नमंसित्ता तमेव आभिसेक्कं हत्थिं दुरूहइ । दुरूहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव उवागए । अभिसेयरयणाओ पच्चोरूहइ । जेणेव बाहिरिया उवट्ठाणसाला जेणेव सए सीहासणे

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49 CD अधे ABE अहे. 50 A reads णंतरं othrs अणंतरं 51 A alone पुण्णेसु BCDE पुंडेसु.

तेणेव उवागच्छइ। उवागमित्ता सीहासणवरंसि पुरत्थाभिमुहे निसीयए। निसीइत्ता कोडुंबियपुरिसे सद्दावेइ। सद्दावित्ता एवं वयासी।

"गच्छह णं तुब्भे देवाणुप्पिया! बारवईए नयरीए सिंघाडग० [जाव] उवघोसेमाणे एवं वयह। "एवं खलु देवाणुप्पिया! बारवईए नयरीए नवजोयण० [जाव]० भूयाए सुरग्गिदीवायणमूलाए विणासे भविस्सइ; तं जो णं देवाणुप्पिया! इच्छइ बारवईए नयरीए राया वा जुवराया वा ईसरे तलवरे माडंबियकोडुंबियइब्भसेट्ठी वा देवी वा कुमारो वा कुमारी वा अरहओ अरिट्ठणेमिस्स अंतिए मुंडे [जाव] पव्वइत्तए, तं णं कण्हे वासुदेवे विसज्जेइ। पच्छातुरस्स वि य से अहापवित्तं वित्तिं अणुजाणइ। महया इड्ढिसक्कारसमुदएण य से निक्खमणं करेइ। दोच्चं पि तच्चं पि घोसणयं घोसेह। घोसित्ता ममं एयं पच्चप्पिणह।[52]

तए णं ते कोडुंबिय [जाव] पच्चप्पिणंति।

तए णं सा पउमावई देवी अरहओ० अंतिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ० [जाव] हियया अरहं अरिट्ठणेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

"सद्दहामि णं भंते! निग्गंथं पावयणं [०]। से जहेयं तुब्भे वयह। जं नवरं देवाणुप्पिया! कण्हं

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52 B. मम एयमाणत्तियं पच्चप्पिणह; DE as in the text.

वासुदेवं आपुच्छामि । तए णं अहं देवाणुप्पियस्स अंतिए मुंडा [जाव] पव्वयामि । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह ।"

तए णं सा पउमावई देवी धम्मियं जाणप्पवरं दुरूहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव उवागच्छइ । उवागमित्ता धम्मियाओ जाणाओ पच्चोरुहइ ।[53] पच्चोरुहित्ता जेणेव कण्हे वासुदेवे तेणेव उवागच्छइ । उवागमित्ता करयल [०] अञ्जलिं कट्टु[54] एवं वयासी । "इच्छामि णं देवाणुप्पिया ! तुब्भेहिं अब्भणुण्णाया समाणी अरहओ अरिट्ठणेमिस्स अंतिए मुंडा [जाव] पव्वयामि । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह ।"

तए णं से कण्हे वासुदेवे कोडुंबिए सद्दावेइ । सद्दावित्ता एवं वयासी । "खिप्पामेव पउमावईए महत्थं निक्खमणाभिसेयं उवट्ठवेह । उवट्ठवित्ता एयमाणत्तियं पच्चप्पिणह ।"

तए णं ते [जाव] पच्चप्पिणंति ।

तए णं से कण्हे वासुदेवे पउमावई देवीं पट्टयंसि दुरूहेइ[55] अट्ठसएणं सोवण्णकलस [जाव] महाणिक्खमणाभिसेएणं अभिसिंचइ । अभिसिंचित्ता सव्वालं-

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53 A alone पच्चोरुभइ. 54 ABCDE करयल कट्टु without the mark showing the deletion of words. 55 E पट्टयं डुहेति, the text follovs the Mss.

कारविभूसियं करेइ । करित्ता पुरिससहस्सवाहिणिं सिबियं दुरूहेइ ।[56] दुरूहित्ता बारवईए नयरीए मज्झंमज्झेण निग्गच्छइ । निग्गमित्ता जेणेव रेवयए पव्वए जेणेव सहसंबवणे उज्जाणे तेणेव उवागच्छइ । उवागमित्ता सीयं ठवेइ । पउमावई देवी सीयाओ पच्चोरुहइ । पच्चोरुहित्ता जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ । उवागमित्ता अरहं अरिट्ठणेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी ।

“ एस णं भंते ! मम अग्गमहिसी पउमावई नामं देवी इट्ठा कंता पिया मणुण्णा मणाभिरामा[57] [जाव] किमंग पुण पासणयाए ? । तण्णं अहं देवाणुप्पिया ! सिस्सिणिभिक्खं दलयामि । पडिच्छंतु णं देवाणुप्पिया ! सिस्सिणिभिक्खं । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । ”

तए णं सा पउमावई उत्तरपुरच्छिमं दिसीभागं[58] अवक्कमइ । अवक्कमित्ता सयमेव आभरणालंकारं ओमुयइ । ओमुयित्ता सयमेव पंचमुट्ठियं लोयं करेइ । करित्ता जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ ।

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56 A दुरूहेति BC रुहावे [ति] इ D डुहावेति E रदावेति. 57 E मणुन्ना मणामा अभिरामा which is wrong; the text acc. to A B C D.

58 A उत्तरपुरच्छिमे दिसीभागे B उत्तरपुरच्छिमं दिसीभागं; others give the former or the latter E उत्तरपउच्छिमं wrong.

उवागमित्ता अरहं अरिट्ठणेमिं वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी। "आलित्ते [जाव] धम्ममाइक्खिउं ।"

तए णं अरहा अरिट्ठणमी पउमावई देवीं सयमेव पव्वायेइ । पव्वायित्ता सयमेव मुंडावेइ; सयमेव जक्खिणीए अज्जाए सिस्सिणिं दलयइ । तए णं सा जक्खिणी अज्जा पउमावई देवीं सयमेव पव्वाइये [जाव] संजमियव्वं । तए णं सा पउमावई अज्जा जाया । ईरियासमिया [जाव] गुत्तबंभयारिणी । तए णं सा पउमावई अज्जाए जक्खिणीए अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ । बहुहिं चउत्थछट्ठमट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं विविहेहिं तवोकम्मेहिं अप्पाण भावेमाणा[59] विहरइ । तए णं सा पउमावई अज्जा बहु पडिपुण्णाइं वीसं वासाइं सामण्णपरियागं पाउणइ ।[60] पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसेइ । झूसित्ता सट्ठिं भत्ताइं अणसणाए [61] छेदइ । छेदित्ता जस्सट्ठाए कीरइ नग्गभावे [62] [जाव] तमट्ठं आरोहेइ । चरिमुस्सासेहि सिद्धा [५] [63] ॥ [Sutra. 9.]

तेणं कालेणं तेणं समएणं बारवई; रेवयए; उज्जाणे नंदणवणे । तत्थ णं बारवईए नयरीए कण्हे वासुदेवे० । तस्स णं कण्हस्स वासुदेवस्स गोरी देवी [वण्णओ] । अरहा समोसढे । कण्हे णिग्गए । गोरी

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59 A. भावेमाणी 60 E drops पाउणइ, the text follows AD. 61 A अणसणेणं; all others अणसणाए (ते) 62 The text follows BCE A मुंडभावे जाव D नग्गभावे मुंडभावे जाव 63 (५) is ignored by the majority of Mss.

जहा पउमावई तहा निग्गया। धम्मकहा। परिसा पडिगया। कण्हे वि। तए णं सा गोरी जहा पउमावई तहा निक्खंता [जाव] सिद्धा [५]। एवं गन्धारी[64]। लक्खणा। सुसीमा। जंबवई। सच्चभामा। रुप्पिणी। अट्ठ वि पउमावइसरिसाओ। अट्ठ अज्झयणा। [Sūtra 10]

तेणं कालेणं तेणं समएणं बारवईए नयरीए रेवयए नंदणवणे कण्हे वासुदेवे०। तत्थ णं बारवईए नयरीए कण्हस्स वासुदेवस्स पुत्ते जंबवईए देवीए अत्तए संबे नामं कुमारे होत्था [अहीण०]। तस्स णं संबस्स कुमारस्स मूलसिरी नामं भारिया होत्था [वण्णओ]। अरहा समोसढे। कण्हे निग्गए। मूलसिरी वि निग्गया। जहा पउमावई। "जं नवरं देवाणुप्पिया! कण्हं वासुदेवं आपुच्छामि" [जाव] सिद्धा। एवं मूलदत्ता वि। पंचमो वग्गो। [Sūtra. 11]

64 A गांधारी; others as in the text.

[छट्ठो वग्गो]

" जइ " । छट्ठस्स उक्खेवओ ॥

नवरं सोलस अज्झयणा पण्णत्ता[65]। तं जहा ।

[66]मकाई किंकमे चेव मोग्गरपाणी य कासवे
खेमए धिइहरे चेव केलासे हरिचंदणे ॥
वारत्तसुदंसणपुण्णभद्दसुमणभद्दसुपइट्ठे मेहे
अइमुत्ते अह अलक्खे अज्झयणाणं उ सोलसयं ॥ "[67]

" जइ सोलस अज्झयणा पण्णत्ता [०] पढमस्स अज्झयणस्स के अट्ठे पण्णत्ते ? । "

" तेणं कालेणं तेणं समएणं समणे भगवं महावीरे आदिकरे गुणसिलए [जाव] विहरइ। परिसा निग्गया। तए णं से मकाई गाहावई इमीसे कहाए लद्धट्ठे। जहा पण्णत्तीए गंगदत्ते तहेव इमा वि जेट्ठ-पुत्तं कुडुंबे ठवेत्ता पुरिससहस्सवाहिणीए सीयाए नि-

65. A wrongly writes सम्मत्ता 66 E reads मंकाई A मकाइणा B मकाई C मकायी or मकाइ D मकायी. The next name has not the unanimity of Mss. too. Barnett offers following remarks p. 85. foot-note " मकायि or मकाइ, is the form of the name given in the Mss.; it is obviously corrupted, perhaps form मक्का [य] ई. The next name is written variously as किंकमे, किंकम्मे, or किंकमिए."
67 Both the stanzas are very corrupt in all Mss. except D. I have relied upon D and E and the order in the narrative itself.

क्खंते [जाव] अणगारे जाए [इरियासमिए०]। तए णं से मकाई अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए समाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ। सेसं जहा खंदगस्स। गुणरयणं तवोकम्मं। सोलसवासाइं परियाओ। तहेव विउले सिद्धे। किंकमे वि एवं चेव [जाव] विउले सिद्धे। [Sūtra 12]

तेणं कालेणं तेणं समएणं। रायगिहे। गुणसिलए चेइए। सेणिए राया। चेल्लणा देवी [वण्णओ]। तत्थ णं रायगिहे अज्जुणए नामं मालागारे परिवसइ (अड्ढे० [जाव]० परिभूए)। तस्स णं अज्जुणयस्स मालायारस्स बंधुमई नामं भारिया होत्था, [सूमाला०]। तस्स णं अज्जुणयस्स मालायारस्स रायगिहस्स नयरस्स बहिया एत्थ णं महं एगे पुप्फारामे होत्था, किण्हे [जाव] निउरंबभूए[68] दसद्धवण्णकुसुमकुसुमिए पासाइए [४]।[69] तस्स णं पुप्फारामस्स अदूरसामंते तत्थ णं अज्जुणयस्स मालायारस्स अज्जयपज्जयपिइपज्जयागए अणेगकुलपुरिसपरंपरागए मोग्गरपाणिस्स जक्खस्स जक्खाययणे होत्था। पोराणे दिव्वे सच्चे जहा पुण्णभद्दे। तत्थ णं मोग्गरपाणिस्स पडिमा एगं महं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं गहाय चिट्ठइ। तए णं से अज्जुणए मालागारे बालप्पभिइ चेव मोग्गरपाणि-

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68 E reads कण्हे जाव निउरंभूते, the comment. in the same किण्हे etc. A किण्हे जाव निगुरंबभूते BCD as in the text. 69 A. पासादिते BCD पासातीते E पासातीए Cf. foot-note 10 p. 2.

जक्खभत्ते यावि होत्था। कल्लाकल्लिं पत्थियपिडगाइं[70] गेण्हइ। गेण्हित्ता रायगिहाओ नयराओ पडिणिक्खमइ। पडिणिक्खमित्ता जेणेव पुप्फारामे तेणेव उवागच्छइ। उवागमित्ता पुप्फुच्चयं करेइ।[71] करित्ता अग्गाइं वराइं पुप्फाइं गहाइ। गहित्ता जेणेव मोग्गरपाणिस्स जक्खाययणे तेणेव उवागच्छइ। उवागमित्ता मोग्गरपाणिस्स जक्खस्स महरिहं पुप्फच्चणयं करेइ। करित्ता जण्णुपायपडिए[72] पणामं करेइ। तओ पच्छा रायमग्गंसि वित्तिं कप्पेमाणे विहरइ।

तत्थ णं रायगिहे नयरे ललिया नामं गोट्ठी परिवसइ (अड्डा० [जाव]० परिभूता) जं कयसुकया यावि होत्था। तए णं रायगिहे नगरे अण्णया कयाइ पमोदे घुट्ठे यावि होत्था। तए णं से अज्जुणए मालागारे 'कल्लं पभूयतरेहिं पुप्फेहिं कज्जं' इति कट्टु पच्चूसकालसमयंसि बंधुमईए भारियाए सद्धिं पत्थियपिडयाइं गेण्हइ। गेण्हित्ता सयाओ गिहाओ पडिणिक्खमइ। पडिणिक्खमित्ता रायगिहं नगरं मज्झंमज्झेणं निग्गच्छइ। निग्गमित्ता जेणेव पुप्फारामे तेणेव उवागच्छइ। उवागमित्ता बंधुमईए भारियाए सद्धिं पुप्फुच्चयं करेइ। तए णं तीसे ललियाए गोट्ठीए छ गोट्ठिल्ला पुरिसा जेणेव मोग्गरपाणिस्स जक्खस्स जक्खाययणे

70. A पत्थियपिडमाइं though later पिडगाइं BC पत्थियपडियातिं D. पत्थियापडियातिं E पच्छियपिडगाइं later पिडयाइं 71. Ms. B. muddles all along this para onward and the next. 72 A जणुपातपडितं B जणुपातपडिते C D जण्णुपातपडिते E जंनुपायवडिए.

तेणेव उवागया अभिरममाणा चिट्ठंति । तए णं से अज्जुणए मालागारे बंधुमईए भारियाए सद्धिं पुप्फुच्चयं करेइ । अग्गाइं वराइं पुप्फाइं गहाय जेणेव मोग्गरपाणिस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ । तए णं छ गोट्ठिला पुरिसा अज्जुणयं मालागारं बंधुमईए भारियाए सद्धिं एज्जमाणं पासंति । पासित्ता अण्णमण्णं एवं वयासी । "एस णं देवाणुप्पिया ! अज्जुणए मालागारे बंधुमईए भारियाए सद्धिं इह हव्वमागच्छइ । तं सेयं खलु देवाणुप्पिया ! अम्हं अज्जुणयं मालागारं अवओडयबंधणयं[73] करेत्ता बंधुमईए भारियाए सद्धिं विउलाइं भोगभोगाइं भुंजमाणाणं विहरित्तए" त्ति कट्टु एयमट्ठं अण्णमण्णस्स पडिसुणेंति । पडिसुणित्ता कवाडंतरेसु निलुक्कंति । निच्चला निप्फंदा तुसिणीया पच्छण्णा चिट्ठंति । तए णं से अज्जुणए मालागारे बंधुमइभारियाए सद्धिं जेणेव मोग्गरपाणि जक्खाययणे तेणेव उवागच्छइ । आलोए पणामं करेइ । महरिहं पुप्फच्चणं करेइ । [74]जण्णुपायपडिए पणामं करेइ । तए णं छ गोट्ठिला पुरिसा दवदवस्स कवाडंतरेहिंतो निग्गच्छंति । निग्गमित्ता अज्जुणयं मालागारं गेण्हंति । गेण्हित्ता अवओडयबंधणं करेंति । बंधुमईए मालागारीए सद्धिं विउलाइं भोगभोगाइं भुंजमाणा विहरंति ।

तए णं तस्स अज्जुणयस्स मालागारस्स अयमज्झत्थिए [४] । " एवं खलु अहं बालप्पभिइं चेव

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73 The majority of Mss अवउडय–, E अवओडय while comment. in the same अवउडय–

74 A जनुपडितं BC जण्णपायडिए D जण्णु–E जंनु cf. foot–note 72.

मोग्गरपाणिस्स भगवओ कल्लाकल्लिं [जाव] कप्पेमाणे विहरामि । तं जइ णं मोग्गरपाणी जक्खे इह संणिहिए होंते, से णं किं ममं एयारूवं आवइं पावेज्जमाणं पासंते ? । तं नत्थि णं मोग्गरपाणी जक्खे इह संणिहिए। सुव्वत्तं णं एस कट्ठे ।"

तए णं से मोग्गरपाणी जक्खे अज्जुणयस्स मालागारस्स अयमेयारूवं अब्भत्थियं [जाव] वियाणेत्ता[75] अज्जुणयस्स मालागारस्स सरीरयं अणुप्पविसइ । अणुप्पविसित्ता तडतडतडस्स बंधाइं छिंदइ । छिंदित्ता तं पलसहस्सणिप्फण्णं अयोमय मोग्गरं गेण्हइ। गेण्हित्ता ते इत्थिसत्तमे पुरिसे घाएइ । तए णं से अज्जुणए मालागारे मोग्गरपाणिणा जक्खेणं अण्णाइट्ठे समाणे रायगिहस्स नगरस्स परिपेरंतेणं कल्लाकल्लिं छ इत्थिसत्तमे पुरिसे घाएमाणे विहरइ ।

रायगिहे नयरे (सिंघाडग°[जाव] महापहपहेसु) बहुजणो अण्णमण्णस्स एवमाइक्खइ [४]। "एवं खलु देवाणुप्पिया ! अज्जुणए मालागारे मोग्गरपाणिणा अण्णाइट्ठे समाणे रायगिहे नयरे बहिया छ इत्थिसत्तमे पुरिसे घाएमाणे[76] विहरइ ।"

तए णं से सेणिए राया इमीसे कहाए लद्धट्ठे समाणे कोडुंबिय [०] सद्दावेइ । सद्दावेत्ता एवं वयासी । "एवं खलु देवाणुप्पिया ! अज्जुणए मालागारे [जाव] घाएमाणे [जाव] विहरइ । तं मा णं तुब्भे केइ कट्ठस्स वा तणस्स वा पाणियस्स वा पुप्फफलाणं वा अट्ठाए सइरं निग्गच्छउ । मा णं तस्स सरीरस्स वावत्ती भविस्सइ।"

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75 AB वियाणित्ता while E वियाणेत्ता 76. Some Mss repeat घाएमाणे; B reads घायमाणे.

त्ति कट्टु दोच्चं पि तच्चं पि घोसणयं घोसेह । घोसेत्ता खिप्पमेव ममेयं पच्चप्पिणह ।”

तए णं ते कोडुंबिय० [जाव] पच्चप्पिणन्ति ।

तत्थ णं रायगिहे नगरे सुदंसणे नामं सेट्ठी परिवसइ [अड्ढे] । तए णं से सुदंसणे समणोवासए यावि होत्था, [77]अभिगयजीवाजीवे [जाव] विहरइ । तेणं कालेणं तेणं समएणं समणे भगवं [जाव] समोसढे [०] विहरइ । तए णं रायगिहे नगरे (सिंघाडग [०] बहुजणो) अण्णमण्णस्स एवमाइक्खइ [जाव] । “किमंग पुण विपुलस्स अट्ठस्स गहणाए [०] ।” एवं तस्स सुदंसणस्स बहुजणस्स अंतिए एयं सोच्चा निसम्म अयं अब्भत्थिए [४] । “एवं खलु समणे [जाव] विहरइ । तं गच्छामि । णं [०] वंदामि [०]” । एवं संपेहेइ । संपेहित्ता जेणेव अम्मापियरो तेणेव उवागच्छइ । उवागमित्ता करयल [०] अञ्जलिं कट्टु एवं वयासी । “एवं खलु अम्मयाओ ! समणे [जाव] विहरइ । तं गच्छामि । णं समणं भगवं महावीरं वंदामि नमंसामि [जाव] पज्जुवासामि ।”

तए णं सुदंसणं सेट्ठिं अम्मापियरो एवं वयासी । “एवं खलु पुत्ता ! अज्जुणए मालागारे [जाव] घाएमाणे विहरइ । तं मा णं पुत्ता ! समणं भगवं महावीरं वंदए निग्गच्छाहि । मा णं तव सरीरयस्स वावत्ती भविस्सइ । तुमण्णं इहगए चेव समणं भगवं महावीरं वंदाहि नमंसाहि ।”

77. ACDE अभिगय. B. अभिमय.

तए णं सुदंसणे सेट्ठी अम्मापियरं[78] एवं वयासी । “ किण्णं अहं अम्मयाओ ![79] समणं भगवं महावीरं इहमागयं इह पत्तं इह समोसढं इह गए चेव वंदिस्सामि ? ।[80] तं गच्छामि णं अहं अम्मयाओ ! तुब्भेहिं अब्भणुण्णाए समाणे भगवं महावीरं वंदए । ”

तए णं सुदंसणं सेट्ठि[81] अम्मापियरो जाहे नो संचाएंति बहूहिं आघवणाहिं [४] [जाव] परूवेत्तए ताहे एवं वयासी । “ अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । ”

तए णं स सुदंसणे अम्मापिइहिं[82] अब्भणुण्णाए समाणे ण्हाए सुद्धप्पा वेसाइं [जाव] सरीरे[83] सयाओ गिहाओ पडिणिक्खमइ । पडिणिक्खमित्ता पायविहारचारेणं रायगिहं नगरं मज्झंमज्झेणं निग्गच्छइ । निग्गमित्ता जक्खस्स जक्खाययणस्स अदूरसामंतेणं जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव पहारेत्थ[84] गमणाए । तए णं से मोग्गरपाणी जक्खे सुदंसणं समणोवासयं अदूरसा-

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78 A अम्मापितरो; others as in the text. 79 A अम्मतातो later अम्मतायो BC अम्मयातो both the times D अम्मयातो, अम्मयाओ;printed E fluctuates as others do; E wrongly puts तुमं; BCD अहं; A none. 80 A वंदिस्सामो obviously wrong; all others वंदिस्सामि. 81 A सेट्ठीं BCDE सेट्ठिं 82 ADE अम्मापितीहिं BC अम्हापितीहिं 83 A सुद्धवत्थसरीरे BCDE as in the text. 84 ABCD पाहारेत्थ, E so also when it occures later.

मंतेणं वीईवयमाणं पासइ । पासित्ता आसुरुत्ते [५] तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं उल्लालेमाणे उल्लालेमाणे जेणेव सुदंसणे समणोवासए तेणेव पहारेत्थ गमणाए । तए णं से सुदंसणे समणोवासए मोग्गरपाणिं जक्खं एज्जमाणं पासइ । पासित्ता अभीए अतत्थे अणुव्विग्गे अक्खुभिए अचलिए असंभंते वत्थंतेण भूमिं पमज्जइ । पमज्जित्ता करयलपरिग्गहियं सिरसावत्तं दसनहं अंजलिं मत्थए कट्टु[85] एवं वयासी । "नमोऽत्थु णं अरहंताणं [जाव] संपत्ताणं । नमोऽत्थु णं समणस्स [जाव] संपाविउकामस्स । पुव्विं पि[86] णं मए समणस्स भगवओ महावीरस्स अंतिए थूलए पाणाइवाए पच्चक्खाए जावज्जीवाए । थूलए मुसावाए, थूलए अदिण्णादाणे, सदारसंतोसे कए जावज्जीवाए । इच्छापरिमाणे कए जावज्जीवाए । तं इदाणिं पि तस्सेव अंतियं सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए । मुसावायं अदत्तादाणं मेहुणं परिग्गहं पच्चक्खामि जावज्जीवाए । सव्वं कोहं [जाव] मिच्छादंसणसल्लं पच्चक्खामि जावज्जीवाए । सव्वं असणं पाणं खाइमं साइमं चउव्विहं पि आहारं पच्चक्खामि जावज्जीवाए । जइ णं एत्तो उवसग्गाओ मुच्चिस्सामि तो

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85 Mss. give this करयल० वयासी; details incorporated from the commentary. 86 E च other Mss. पि; some texts where this passage occures e. g. ओववाइयसुत्त Suru's edition P. 70. Sūtra 87 णं.

मे कप्पेइ पारेत्तए । अह णो एत्तो उवसग्गाओ मुच्चिस्सामि तओ मे तहा पच्चक्खाए चेव । " त्ति कट्टु सागारं पडिमं पडिवज्जइ ।

तए णं से मोग्गरपाणी जक्खे तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं उल्लालेमाणे उल्लालेमाणे जेणेव सुदंसणे समणोवासगे तेणेव उवागए । नो चेव णं संचाएइ तेयसा समभिपडित्तए । तए णं से मोग्गरपाणी जक्खे सुदंसणं समणोवासयं सव्वओ समंताओ परिघोलेमाणे परिघोलेमाणे जाहे नो चेव णं संचाएइ सुदंसणं समणोवासयं तेयसा समभिपडित्तए, ताहे सुदंसणस्स समणोवासयस्स पुरओ सपक्खि सपडिदिसिं ठिच्चा सुदंसणं समणोवासयं अणिमिसाए दिट्ठीए सुचिरं निरिक्खइ । निरिक्खित्ता अज्जुणयस्स मालागारस्स सरीरं विप्पजहइ । विप्पजहित्ता तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं गहाय जामेव दिसं पाउब्भूए तामेव दिसं पडिगए । तए णं से अज्जुणए मालागारे मोग्गरपाणिणा जक्खेणं विप्पमुक्के समाणे 'धस' त्ति धरणियलंसि सव्वंगेहिं निवडिए ।[87]

तए णं से सुदंसणे समणोवासए 'निरुवसग्ग'मिति कट्टु पडिमं पारेइ ।

तए णं से अज्जुणए मालागारे तत्तो मुहुत्तंतरेणं आसत्थे समाणे उट्ठइ । उट्ठित्ता सुदंसणं समणोवासयं एवं वयासी ।

"तुब्भे णं देवाणुप्पिया ! के[88] कहिं वा संपत्थिया ? ।"

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87 AD संनिवडिते BCE निवडिते 88 A कं BC drop this DE के.

तए णं से सुदंसणे समणोवासए अज्जुणयं मालागारं एवं वयासी ।

" एवं खलु देवाणुप्पिया ! अहं सुदंसणे नामं समणोवासए अभिगयजीवाजीवे गुणसिलए चेइए समणं भगवं महावीरं वंदए संपत्थिए। "

तए णं से अज्जुणए मालागारे सुदंसणं समणोवासयं एवं वयासी ।

" तं इच्छामि णं देवाणुप्पिया ! अहमवि तुमए सद्धिं समणं भगवं महावीरं वंदित्तए [जाव] पज्जुवासित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । "

तए णं से सुदंसणे समणोवासए अज्जुणएणं मालागारेणं सद्धिं जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागमित्ता अज्जुणएणं मालागारेणं सद्धिं समणं भगवं महावीरं तिक्खुत्तो [जाव] पज्जुवासइ । तए णं से समणे भगवं महावीरे सुदंसणस्स समणोवासगस्स अज्जुणयस्स मालागारस्स तीसे य [०] धम्मकहा [०] सुदंसणे पडिगए ।

तए णं से अज्जुणए मालागारे समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा निसम्म [हट्ठ०] ० । " सद्दहामि णं भंते । निग्गंथं पावयणं [जाव] अब्भुट्ठेमि । अहासुहं देवाणुप्पिया ! मा पडिबन्धं करेह । "

तए णं से अज्जुणए मालागारे उत्तर [०] सयमेव पंचमुट्ठियं लोयं करेइ । करित्ता [जाव] अणगारे जाए [जाव] विहरइ । तए णं से अज्जुणए अणगारे जं चेव दिवसं मुंडे [जाव] पव्वइए तं चेव दिवसं

समणं भगवं महावीरं वंदइ नमंसइ । वंदित्ता नमंसित्ता इमं एयारूवं अभिग्गहं उग्गिण्हइ ।[89] "कप्पइ मे जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणस्स विहरित्तए " त्ति कट्टु अयमेयारूवं अभिग्गहं ओगेण्हइ । ओगेण्हित्ता जावज्जीवाए [जाव] विहरइ। तए णं से अज्जुणए अणगारे छट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेइ । जहा गोयमसामी [जाव] अडइ ।[90]

तए णं तं अज्जुणयं अणगारं रायगिहे नयरे उच्च० [जाव] अडमाणं बहवे इत्थीओ[91] य पुरिसा य डहरा य महल्ला य जुवाणा य एवं वयासी । "इमेणं मे पिता मारिए । माता मारिया । भाया भगिणी भज्जा पुत्ते धूया सुण्हा० [92] । इमेण मे अण्णयरे सयणसंबंधिपरियणे मारिए । " त्ति कट्टु अप्पेगइया अक्कोसंति अप्पेगइआ हीलंति निंदंति खिंसंति गरिहंति तज्जंति तालेंति । तए णं से अज्जुणए अणगारे तेहिं बहूहिं इत्थीहिं य पुरिसेहि य डहरेहि य महल्लेहि य जुवाणएहि य आतोसिज्जमाणे [जाव] तालेज्जमाणे

89 There is fluctuation in Mss. about ओगेण्हइ; उग्गिण्हइ; उग्गेण्हइ; AE अभिग्गहं; others उग्गहं or ओग्गहं; so also later when the same occures. 90 ABCD अडइ E विहरइ 91 A इत्थियाओ E इत्थीओ. 92 A माता मारिता CD माता मारिया BE drop; CE has भाया others not; as E implies मारिया or मारिए as it fits, is to be put after each word.

तेसिं मणसा वि अपउस्समाणे सम्मं सहइ सम्मं खमइ तितिक्खइ अहियासेइ । सम्मं सहमाणे [०] रायगिहे नयरे उच्चणीयमज्झिमकुलाइं अडमाणे जइ भत्तं लहइ तो पाणं न लभइ; जइ पाणं तो भत्तं न लभइ । तए णं से अज्जुणए मालागारे अदीणे अविमणे अकलुसे अणाइले अविसादी अपरितंतजोगी अडइ। अडित्ता रायगिहाओ नगराओ पडिणिक्खमइ । पडिणिक्खमित्ता जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे (जहा गोयमसामी [जाव]) पडिदंसेइ । पडिदंसित्ता समणेणं भगवया महावीरेणं अब्भणुण्णाए अमुच्छिए [४] बिलमिव पण्णगभूएणं अप्पाणेणं तमाहारं आहारेइ ।

तए णं समणे भगवं महावीरे अण्णया रायगिहे पडिणिक्खमइ । पडिणिक्खमित्ता बहिं जणवए विहरइ । तए णं से अज्जुणए अणगारे तेणं ओरालेणं[93] पयत्तेणं पग्गहिएणं महाणुभागेणं तवोकम्मेणं अप्पाणं भावेमाणे बहुपुण्णे छम्मासे सामण्णपरियागं पाउणइ । पाउणित्ता अद्धमासियाए संलेहणाए अप्पाणं झुसेइ । झुसित्ता तीसं भत्ताइं अणसणाए छेदेइ । छेदित्ता जस्सट्ठाए कीरइ [जाव] सिद्धे ॥[94] [Sūtra. 13]

तेणं कालेणं तेणं समएणं रायगिहे नगरे गुणसिलए चेइए । सेणिए राया । कासवे नामं गाहावई

93 उरालेणं and ओरालेणं both are found in the Mss. 94 D is systematic in giving the end of the अज्झयण all through; here छट्ठस्स वग्गस्स तीयं अज्झयणं सम्मत्त ।

परिवसइ । जहा मकाई । सोलस वासा परियाओ । विपुले सिद्धे ।

एवं खेमए वि गाहावई । नवरं कायंदी[95] नयरी । सोलस वासा परियाओ । विपुले पव्वए सिद्धे ।

एवं धिइहरे वि गाहावई । कायंदीए नयरीए । सोलस वासा परियाओ । विपुले सिद्धे ।

एवं केलासे वि गाहावई । नवरं सागेए नयरे । बारस वासाइं परियाओ । विपुले सिद्धे ।

एवं हरिचंदणे वि गाहावई । साएए । बारस वासा परियाओ । विपुले सिद्धे ।

एवं बारत्तए वि गाहावई । नवरं रायगिहे नगरे । बारस वासा परियाओ । विपुले सिद्धे ।

एवं सुदंसणे वि गाहावई । नवरं वाणियग्गामे नयरे । दूइपलासए चेइए । पंच वासा परियाओ । विपुले सिद्धे ।

एवं पुण्णभद्दे वि गाहावइ । वाणियग्गामे नयरे । पंचवासा परियाओ । विपुले सिद्धे ।

एवं सुमणभद्दे वि गाहावई । सावत्थीए नयरीए । बहुवासाइं परियाओ । विपुले सिद्धे ।

एवं सुपइट्ठे वि गाहावई । सावत्थीए नयरीए । सत्तावीसं वासा परियाओ । विपुले सिद्धे ।

एवं मेहे वि गाहावई । रायगिहे नयरे । बहूइं वासाइं परियाओ । विपुले सिद्धे । [Sūtra. 14]

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95 E reads कागंदी and later in धिइहर's case कामंदी on the evidence of Mss in both the cases I have acccepted कायंदी.

तेणं कालेणं तेणं समएणं पोलासपुरे नगरे। सिरिवणे उज्जाणे। तस्स णं पोलासपुरे नयरे विजये नामं राया होत्था। तस्स णं विजयस्स रण्णो सिरी नामं देवी होत्था [वण्णओ]। तस्स णं विजयस्स रण्णो पुत्ते सिरीए देवीए अत्तए अइमुत्ते नामं कुमारे होत्था सूमाले [०]।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव] सिरिवणे विहरइ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूती (जहा पण्णत्तीए [जाव]।) पोलासपुरे नयरे उच्च० [जाव] अडइ। इमं च णं अइमुत्त कुमारे ण्हाए [जाव] विभूसिए बहूहिं दारएहिं य दारियाहिं य डिंभएहि य डिंभियाहि य कुमारएहि य कुमारियाहि[96] य सद्धिं संपरिवुडे सओ गिहाओ पडिणिक्खमइ। पडिणिक्खमित्ता जेणेव इंदट्ठाणे तेणेव उवागए। तेहिं बहूहिं दारएहि य [६] संपरिवुडे अभिरममाणे अभिरममाणे विहरइ। तए णं भगवं गोयमे पोलासपुरे नयरे उच्च [जाव] अडमाणे इंदट्ठाणस्स अदूरसामंतेणं वीईवयइ। तए णं से अइमुत्त कुमारे भगवं गोयमं अदूरसामंतेणं वीईवयमाणं पासइ। पासित्ता जेणेव भगवं गोयमे तेणेव उवागए। उवागमित्ता भगवं गोयमं एवं वयासी।

"के णं भंते! तुब्भे?। किं वा अडह?।"

तए णं भगवं गोयमे अइमुत्तं कुमारं एवं वयासी।

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96 Mss are hesitating in the terminations हि–हिं; both are allowable.

"अम्हे णं देवाणुप्पिया! समणा निग्गंथा ईरियासमिया [जाव] बंभयारी उच्च० [जाव] अडामो।"

तए णं अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

"एह णं भंते! तुब्भे जा णं[97] अहं तुब्भं[98] भिक्खं दवावेमी।" ति कट्टु भगवं गोयमं अंगुलीए गेण्हइ। गेण्हित्ता जेणेव सए गिहे तेणेव उवागए। तए णं सा सिरिदेवी भगवं गोयमं एज्जमाणं पासइ। पासित्ता हट्ठ [०] आसणाओ अब्भुट्ठेइ। अब्भुट्ठित्ता जेणेव भगवं गोयमे तेणेव उवागया। भगवं गोयमं तिक्खुत्तो आयाहिणपयाहिणं वंदइ [२] विउलेणं असण० [४] पडिविसज्जेइ। तए णं से अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

"कहि णं भंते! तुब्भे परिवसह?।"

तए णं से भगवं गोयमे अइमुत्तं कुमारं एवं वयासी।

"एवं खलु देवाणुप्पिया! मम धम्मायरिए धम्मोवएसए भगवं महावीरे आइगरे [जाव] संपाविउ-कामे इहेव पोलासपुरस्स नगरस्स बहिया सिरिवणे उज्जाणे अहापडिरूवं उग्गहं उग्गिण्हित्ता[99] संजमेणं [जाव] भावेमाणे विहरइ। तत्थ णं अम्हे परिवसामो।"

तए णं से अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

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97 AE जा णं BCD जेणेव; the commentory in D and E both sanction जा णं 98 D तुहं
99 Cf. note 85

" गच्छामि णं भंते ! अहं तुब्मेहिं सद्धिं समणं भगवं महावीरं पायवंदए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । "

तए णं से अइमुत्ते कुमारे भगवया गोयमेणं सद्धिं जेणेव समणे महावीरे तेणेव उवागच्छइ । उवागमित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ [जाव] पज्जुवासइ । तए णं भगवं गोयमे जेणेव समणे भगवं महावीरे तेणेव उवागए [जाव] पडिदंसेइ । पडिदंसित्ता संजमेणं तवसा विहरइ । तए णं समणे अइमुत्तस्स तीसे य धम्मकहा । तए णं से अइमुत्ते समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म हट्ठ [०जाव] हियया[०] " जं नवरं देवाणुप्पिया ! अम्मापियरो आपुच्छामि । तए णं अह देवाणुप्पियाणं अंतिए [जाव] पव्वयामि । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह।"

तए णं से अइमुत्ते कुमारे जेणेव अम्मापियरो तेणेव उवागए [जाव] पव्वइत्तए" । अइमुत्तं कुमारं अम्मापियरो एवं वयासी ।

" बाले सि [जाव] तुमं पुत्ता ! असंबुद्धे सि [जाव] तुमं पुत्ता ! किं णं तुमं जाणसि धम्मं ?। "

तए णं से अइमुत्ते कुमारे अम्मापियरो[100] एवं वयासी ।

" एवं खलु अम्मयाओ ! जं चेव जाणामि तं चेव न जाणामि । जं चेव न जाणामि तं चेव जाणामि । "

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100 cf foot note 74 ABCDE all अम्मापियरो

तए णं तं अइमुत्तं कुमारं अम्मापियरो एवं वयासी ।

“ कहं णं तुमं पुत्ता ! जं चेव जाणसि तं [जाव] चेव जाणसि ? । ”

तए णं से अइमुत्त कुमारे अम्मापियरो[101] एवं वयासी ।

“ जाणामि अहं अम्मयाओ ! जहा जाएणं अवस्समरियव्वं । न जाणामि अहं अम्मयाओ ! काहे वा कहिं वा कहं वा के चिरेण वा ? । न जाणामि अम्मयाओ ! केहिं कम्मायणेहिं[102] जीवा नेरइयतिरिक्खजोणिमणुस्सदेवेसु उववज्जंति । जाणामि णं अम्मयाओ ! जहा सएहिं कम्मायणेहिं[103] जीवा नेरइय० [जाव] उववज्जंति । एवं खलु अहं अम्मयाओ ! जं चेव जाणामि तं चेव न जाणामि । जं चेव न जाणामि तं चेव जाणामि । इच्छामि णं अम्मयाओ ! तुब्भेहिं अब्भणुण्णाए [जाव] पव्वइत्तए । ”

तए णं तं अइमुत्तं कुमारं अम्मापियरो जाहे नो संचाएंति बहूहिं आघवणाहिं [०] “ इच्छामो ते जाया ! एगदिवसमवि रायसिरिं पासेत्तए । ” तए णं

101. Cf footnote. 100. 102. AE. कम्मायणेहिं BC. कंमायाणेहिं D कम्माबंधणेहिं; the commentary has also before itself कम्मावयणेहिं, or possibly gauged from its sanskrit equivalent कर्मादानैः=कम्मायाणेहिं; Barnett's Ms. Br. Mus Or. 2100 and edition of Bombay which is before him read कम्मबंधणेहिं. See Notes.103 कम्मायणेहिं BC किंमायाणेहि D कम्माबंधणेहिं E कम्मायाणेहिं

से अइमुत्ते कुमारे अम्मापिउवयणमणुयत्तमाणे तुसिणीए संचिट्ठइ । अभिसेओ जहा महाबलस्स । निक्खमणं । [जाव] सामाइयमाइयाइं अहिज्जइ । बहूइं वासाइं सामण्णपरियागं गुणरयणं [जाव] विपुले सिद्ध ।

तेणं कालेणं तेणं समएणं वाणारसीए नयरीए काममहावणे चेइए । तत्थ णं वाणारसीए[104] अलक्खे नामं राया होत्था । तेणं कालेणं तेणं समएणं समणे [जाव] विहरइ । परिसा० । तए णं से अलक्खे राया समणस्स भगवओ महावीरस्स अंतिए जहा उदायणे तहा निक्खंते । नवरं जेट्ठपुत्तं रज्जे अहिसिंचइ । एक्कारस अंगाइं । बहू वासा परियाओ [जाव] विपुले सिद्धे ।

एवं जंबू ! समणेणं [जाव] छट्ठस्स वग्गस्स अयमट्ठे पण्णत्ते ॥" [Sūtra 15]

[सत्तमो वग्गो]

" जइ णं "॥ सत्तमस्स वग्गस्स उक्खेवओ०॥ [जाव] तेरस अज्झयणा पण्णत्ता ॥ तं जहा ।

नंदा तह नंदवई नंदुत्तर नंदिसेणिया चेव
मरुय सुमरुय महमरुय मरुदेवा य अट्ठमा ॥ [105]
भद्दा य सुभद्दा य सुजाया सुमणा वि य

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104 A वाणारसी BC बाणारसीए D वाणारसीए E वाणारसीइ 105 A. णंदा णंदवती चेव णंदुत्तरा णंदिसेणिया मरुता। सुमरुता महामरुता मरुदेवा य अट्ठमा ॥ B: तं नंदा तं नंदसती नंदुत्तर नंदिसेणिया चेव । मरुता सुमरुता महाम-

भूयदिण्णा य बोधव्वा सेणियभज्जाणं नामाइं॥"[106]

"जइ णं भंते ! [०] तेरस अज्झयणा पण्णत्ता पढमस्स णं भंते ! अज्झयणस्स समणेणं[०] के अट्ठे पण्णत्ते ? ।"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं रायगिहे नयरे गुणसिलए चेइए । सेणिए राया । तस्स णं सेणियस्स रण्णो नंदा नाम देवी होत्था [व-ण्णओ] । सामी समोसढे । परिसा निग्गया । तए णं सा नंदा देवी इमीसे कहाए लद्धट्ठा कोडुंबियपुरिसे सद्दावेइ । सद्दावेत्ता जाणं (जहा पउमावई [जाव]) । एक्कारस अंगाइं अहिज्जित्ता वीसं वासाइं परियाओ

रुता मरुदेवा य अट्ठमा (?मा) ॥ C Just like B. even in point of mistakes D. नंदा१तह नंद-वती२ नंदुत्तरा३ नंदिसेणया चेव ४ । मरुता ५ सुम-रुता ६ मरुदेवा य अट्ठमा॥ E. नंदा१ तह नंदमंती २ नंदोत्तर ३ नंदसेणिया ४ चेव । महया ५ सुमरुत ६ महमरुय ७ मरुदेवा ८ य अट्ठमा ॥१॥ Barnett for the eighth queen मरु-देवी. I have emended मरुय सुमरुय महमरुय to conform it to metre 106 A भद्दा सुभद्दा य सुजाता सुम-णातिया भूतदिण्णा य बोधव्वा सेणियभज्जाणं णामाइं ॥ B. भद्दा सुभद्दा य सुजया सुमणाइया भूयदिण्णा य बोधव्वा सेणिय-भज्जाणं नामत्ति । C exactly as B. D भद्दा य ९ सुभद्दा य १० सुजया ११ सुमणाइया । भूयदिण्णा य १३ बोधव्वा सेणियभज्जाणं नामानि ॥ भद्दा९य सुभद्दा १० य सुजाता ११ सुमणातियो १२ । भूयदित्ता १३ य बोद्धव्वा सेणियभज्जाण नामाइं । I have emended सुमणा वि य ।

जाव] सिद्धा। एवं तेरस वि देवीओ नंदागमेण नेयव्वाओ ॥

सत्तमो वग्गो समत्तो ॥ [Sūtra 16.]

[अट्ठमो वग्गो]

" जइ णं " ॥ भंते ! अट्ठमस्स वग्गस्स उक्खेवओ ०॥ [जाव] दस अज्झयणा पण्णत्ता । तं जहा

काली सुकाली महाकाली कण्हा सुकण्हा महाकण्हा ।
वीरकण्हा य बोधव्वा रामकण्हा तहेव य ।
पिउसेणकण्हा नवमी दसमी महासेणकण्हा य ॥"

" जइ[०]दस अज्झयणा[०] पढमस्स अज्झयणस्स के अट्ठे पण्णत्ते ? । "

" एवं खलु जंबू ! तेणं कालेणं तेणं समएणं चंपा नामं नगरी होत्था । पुण्णभद्दे चेइए । तत्थ णं चंपाए नयरीए कोणिए राया [वण्णओ] । तत्थ णं चंपाए नयरीए सेणियस्स रण्णो भज्जा, कोणियस्स रण्णो चुलमाउया, काली नामं देवी होत्था [वण्णओ]। जहा नंदा [जाव] सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ । बहूहिं चउत्थ० [जाव] अप्पाणं भावेमाणी विहरइ । तए णं सा काली अण्णया कयाइ जेणेव अज्जचन्दणा अज्जा तेणेव उवागया । उवागमित्ता एवं वयासी ।

" इच्छामि णं अज्जाओ ! तुब्भेहिं अब्भणुण्णाया समाणा रयणावलिं तवं उवसंपज्जेत्ताणं विहरेत्तए ।

अहासुहं देवाणुप्पिया ! मा पडिबन्धं करेह ।"

तए णं सा काली अज्जा अज्जचंदणाए अब्भणुण्णाया समाणा उवसंपज्जित्ताणं विहरइ । तं जहा ।

चउत्थं करेइ । चउत्थं करेत्ता सव्वकामगुणियं पारेइ । सव्वकामगुणियं पारेत्ता छट्ठं करेइ । छट्ठं करेत्ता सव्वकामगुणियं पारेइ २ । अट्ठमं करेइ २ । सव्वकाम० २ । अट्ठ छट्ठाइं करेइ । सव्वकाम०२ । चउत्थं करेइ२ । सव्वकाम०२ । छट्ठं करेइ । सव्वकाम० २ । अट्ठमं करेइ २ । सव्वकाम० २। दसमं करेइ२ । सव्वकाम०२। दुवालसमं करेइ २। सव्वकाम० २ । चोद्दसमं० २ । सव्व०२। सोलसमं०२ । सव्व० २ । अट्ठारसमं० २ । सव्व० २ । वीसइमं० २ । सव्व० २। बावीसइमं० २ । सव्व० २ । चउवीसइमं० २ । सव्व० । छव्वीसइमं० २ । सव्व० २ । अट्ठावीसइमं० २ । सव्व० । तीसइमं०२ । सव्व० २ । बत्तीसइमं०२ । सव्व० २ । चोत्तीसइमं० २ । सव्व० २ । चोत्तीसं छट्ठाइं करेइ २ । सव्व०२ । चोत्तीसं करेइ २ । सव्व० २ । बत्तीसं०२। सव्व०२ । तीसं० २ । सव्व०२ । अट्ठावीसं०२। सव्व०२। छव्वीसं०१ । सव्व०२। चउवीसं० २। सव्व०२। बावीसं०२। सव्व०२। वीसं०२। सव्व०२। अट्ठारसं०२। सव्व०२। सोलसमं०२ ।सव्व०२। चोद्दसमं०२ सव्व० २ । बारसमं०२। सव्व० २ । दसमं०२। सव्व ०२ । अट्ठमं०२। सव्व२। छट्ठं०२। सव्व०२। चउत्थं०२ । सव्व० २। अट्ठ छट्ठाइं करेइ २। सव्व०२। अट्ठमं करेइ२। सव्व० २। छट्ठं करेइ२।[107] सव्व०२। चउत्थं०२। सव्व० ॥

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107 Printed E wrongly reads अट्ठावी० २ while the correct reading is छट्ठं करेइ । which is supported by all the Mss.

एवं खलु एसा रयणावलीए तवोकम्मस्स पढमा परिवाडी एगेणं संवच्छरेणं तिहिं मासेहिं बावीसाए य अहोरत्तेहिं अहासुत्ता [जाव] आराहिया भवइ।

तयाणंतरं च णं दोच्चाए परिवाडीए चउत्थं करेइ२। विगइवज्जं पारेइ २। छट्ठं करेइ२। विगइवज्जं पारेइ। एवं जहा पढमाए वि। नवरं सव्वपारणए विगइवज्जं पारेइ [जाव] आराहिया भवइ।

तयाणंतरं च तच्चाए परिवाडीए चउत्थं करेइ। अलेवाडं पारेइ। सेसं तहेव।

एवं चउत्था परिवाडी। नवरं सव्वपारणए आयंबिलं पारेइ। सेसं तहेव। तं चेव.

पढमंमि सव्वकामं पारणयं बिइयए विगइवज्जं।
तइयंमि अलेवाडं आयंबिलं[108] चउत्थम्मि॥

तए णं सा काली अज्जा रयणावली तवोकम्मं पंचहिं संवच्छरेहिं दोहि य मासेहिं अट्ठावीसाए य दिवसेहिं अहासुत्तं [जाव] आराहेत्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया। उवागमित्ता अज्जचंदणं अज्जं वंदइ नमंसइ। वंदित्ता नमंसित्ता बहूहिं चउत्थ० [जाव] भावेमाणी विहरइ।

तए णं सा काली अज्जा तेणं उरालेणं [जाव] धमणिसंतया जाया यावि होत्था से जहा इंगाल०[जाव] सुहुयहुयासणे इव भासरासिपलिच्छण्णा[109] तवेणं तेयणं तवतेयसिरीए अतीव उवसोहेमाणी चिट्ठइ।

तए णं तीसे कालीए अज्जाए अण्णया कयाइ

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108 A आयंबिलंमो BCDE आयंबिलमो 109 A भासारासिपलिततवेण BCDE as in the text.

पुव्वरत्तावरत्तकाले अयमब्भत्थिए। जहा खंदयस्स चिंता। "जहा जाव अत्थि उट्ठाणे [५][110] ताव ता[111] मे सेयं कल्लं [जाव] जलंते अज्जचंदणं अज्जं आपुच्छित्ता अज्जचंदणाए अज्जाए अब्भणुण्णायाए समाणीए संलेहणाझूसणाझूसियाए भत्तपाणपडियाइक्खियाए पायोवगयाए कालं अणवकंखमाणीए विहरेत्तए" त्ति कट्टु एवं संपेहेइ। संपेहित्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागच्छइ। उवागमित्ता अज्जचंदणं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

"इच्छामि णं अज्जो! तुब्भेहिं अब्भणुण्णाया समाणी संलेहणा० [जाव] विहरेत्तए। अहासुहं [०]।"

काली अज्जा अज्जचंदणाए अब्भणुण्णाया समाणी संलेहणा० [जाव] विहरइ। सा काली अज्जा अज्जचंदणाए अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं अट्ठ संवच्छराइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं झूसेत्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता जस्सट्ठाए कीरइ [जाव] चरिमुस्सासनीसासेहिं सिद्धा [५] ॥

निक्खेवओ ॥

पढमं अज्झयणं समत्तं ॥ [Sūtra 17]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी। पुण्णभद्दे चेइए। कोणिए राया। तत्थ णं सेणियस्स रण्णो भज्जा, कोणियस्स रण्णो चुल्लमाउया, सुकाली नामं देवी होत्था। जहा काली तहा सुकाली वि

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110 A अत्थि उट्ठाणे ति वा B अत्थि उट्ठा. CE अत्थि उट्ठा० D उट्ठाणेइ ५.वा. 111 E reads ताव ताव; A तावत BCD ताव ता.

निक्खंता [जाव] बहूहिं चउत्थ० [जाव] भावेमाणी विहरइ । तए णं सा सुकाली अज्जा अण्णया कयाइ जेणेव अज्जचंदणा अज्जा [जाव] " इच्छामि णं अज्जो ! तुब्भेहिं अब्भणुण्णाया समाणी कणगावलीतवोकम्मं उवसंपज्जित्ताणं विहरेत्तए । "

एवं जहा रयणावली तहा कणगावली वि । नवरं तिसु ठाणेसु अट्ठमाइं करेइ, जहा रयणावलीए छट्ठाइं । एक्काए परिवाडीए संवच्छरो पंच मासा बारस य अहोरत्ता । चउण्हं पंच वरिसा नव मासा अट्ठारस दिवसा । सेसं तहेव । नव वासा परियाओ [जाव] सिद्धा ॥ [Sutra 18]

एवं महाकाली वि । नवरं खुड्डागं सीहनिक्कीलियं तवोकम्मं उवसंपज्जित्ताणं विहरइ । तं जहा । चउत्थं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारेत्ता छट्ठं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारित्ता चउत्थं करेइ । सव्वका० २ । अट्ठमं करेइ २ । सव्वका० २ । छट्ठं० २ । सव्व० २ । दसमं० २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । दुवालसं० २ । सव्व० २ । दसमं० २ । सव्व० २ । चोद्दसं० २ । सव्व० २ । दुवालसं०[112] २ । सव्व० २ । सोलसम० २ । सव्व० २ । चोद्दसं० २ । सव्व० २ । अट्ठारसं० २ । सव्व० २ । सोलसमं० २ । सव्व० २ । वीसमं० २ । सव्व० २ । अट्ठारसं० २ । सव्व० २ । वीसमं० २ । सव्व० २ । सोलसमं० २ । सव्व० २ । अट्ठारसं० २ । सव्व० २ । चोद्दसं० २ । सव्व० २ । सोलसमं० २ । सव्व० २ । दुवालसं० २ । सव्व० २ ।

112 AD दुवालसं BC दुवालसमं E बारसमं.

चोद्दसं० २ । सव्व० २ । दसमं० २ । सव्व० २ । दुवालसं० २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । दसमं० २ । सव्व० २ । छट्ठं २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । चउत्थं० । सव्व० २ । छट्ठं० २ । सव्व० २ । चउत्थं० २ । सव्वकामगुणियं पारेइ ।

तहेव चत्तारि परिवाडीओ । एक्काए परिवाडीए छम्मासा सत्त य दिवसा । चउण्हं दो वरिसा अट्ठावीसा य दिवसा [जाव] सिद्धा ॥ [Sutra 19]

एवं कण्हा वि । नवरं महालयं सीहणिक्कीलियं तवोकम्मं जहेव खुड्डागं । नवरं चोत्तीसमं जाव नेयव्वं । तहेव ऊसारेयव्वं । एक्काए वरिसं छम्मासा अट्ठारस य दिवसा । चउण्हं छव्वरिसा दो मासा बारस य अहोरत्ता । सेसं जहा कालीए [जाव] सिद्धा ॥ [Sutra 20]

एवं सुकण्हा वि । नवरं सत्तसत्तमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ । पढमे सत्तए एक्केक्क भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । दोच्चे सत्तए दो दो भोयणस्स दो दो पाणयस्स पडिगाहेइ । तच्चे सत्तए तिण्णि० । चउत्थे० । पंचमे० । सत्तमे सत्तए सत्त दत्तीओ भोयणस्स पडिगाहेइ सत्त पाणयस्स ।

एवं खलु एयं सत्तसत्तमियं भिक्खुपडिमं एगूणपण्णाए रातिंदिएहिं एगेण य छण्णउएणं भिक्खासएणं । अहासुत्ता [जाव] आहारेत्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया । उवागमित्ता अज्जचंदणं अज्जं वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी ।

“ इच्छामि णं अज्जाओ ! तुब्भेहिं अब्भणुण्णाया

समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरेत्तए। अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह।"

तए णं सा सुकण्हा अज्जा अज्जचंदणाए अब्भणुण्णाया समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ।

पढमे अट्ठए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स। [जाव] अट्ठमे अट्ठए अट्ठट्ठ भोयणस्स पडिगाहेइ अट्ठ पाणयस्स।

एवं खलु एयं अट्ठट्ठमियं भिक्खुपडिमं चउसट्ठीए रातिंदिएहिं दोहि य अट्ठासीएहिं भिक्खासएहिं। अहासुत्ता [जाव] नवनवमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ।

पढमे नवए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स [जाव] नवमे नवए नव दत्तीओ भोयणस्स नव पाणयस्स।

एवं खलु नवनवमियं भिक्खुपडिमं एकासीइ राइंदिएहिं चउहिं पंचोत्तरेहिं भिक्खासएहिं। अहासुत्ता [जाव] दसदसमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ।

पढमे दसए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स। [जाव] दसमे दसए दस दस दत्तीओ भोयणस्स पडिगाहेइ दस दस पाणयस्स।

एवं खलु एयं दसदसमियं भिक्खुपडिमं एक्केणं राइंदियसएणं अद्धछट्ठेहिं भिक्खासएहिं। अहासुत्तं [जाव] आराहेइ। आराहित्ता बहूहिं चउत्थ [जाव] मासद्धमासविविहतवोकम्मेहिं अप्पाणं भावेमाणी विहरइ।

तए णं सा सुकण्हा अज्जा तेणं उरालेणं [जाव] सिद्धा ॥

॥ निक्खेवओ ॥ पंचमज्झयणं ॥ [Sūtra 21]

एवं महाकण्हा वि । नवरं खुड्डागं सव्वओभद्दं पडिमं उवसंपज्जित्ताणं विहरइ । चउत्थं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारित्ता छट्ठं करेइ २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । दसमं० २ । सव्व० २ । दुवालसमं० २ । सव्व० २ । अट्ठमं २ । सव्व० २ । दसमं० २ । सव्व० २ । दुवालसमं० २ । सव्व० २ । चउत्थं० २ । सव्व० । छट्ठं २ । सव्व २ । दुवालसं० २ । सव्व० २ । चउत्थं० २ । सव्व० २ । छट्ठं० २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । दसमं० २ । सव्व० २ । छट्ठं० २ । सव्व० २ । अट्ठमं० २ । सव्व० २ । दसमं० २ । सव्व० २ । दुवालसं० २ । सव्व० २ । चउत्थं० २ । दसमं० २ । सव्व० २ । दुवालसमं० २ । सव्व० २ । चउत्थं० २ । सव्व० २ । छट्ठं० २ । सव्व० २ । अट्ठमं० २ । सव्व० ॥

एवं खलु एवं खुड्डागसव्वओभद्दस्स तवोकम्मस्स पढमं परिवाडिं तिहिं मासेहिं दसहिं दिवसेहिं अहासुत्तं [जाव] आराहित्ता दोच्चाए परिवाडीए चउत्थं करेइ । करित्ता विगइवज्जं पारेइ । पारित्ता जहा रयणावलीए तहा । एत्थ वि चत्तारि परिवाडीओ । पारणा तहेव । चउण्हं कालो संवच्छरो मासो दस य दिवसा । सेसं तहेव । [जाव] सिद्धा ।

॥ निक्खेवओ ॥ छट्ठं अज्झयणं ॥ [Sutra 22]

एवं वीरकण्हा वि । नवरं महालयं सव्वओ-

भद्दं तवोकम्मं उवसंपज्जित्ताणं विहरइ । तं जहा । चउत्थं करेइ२। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। दसमं०२। सव्व०२। दुवालसमं०२। सव्व०२। चोद्दसं०२। सव्व०२। सोलसमं०२। सव्व२। दसमं०२। सव्व०२। दुवालसमं०२। सव्व०२। चोद्दसं०२। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं०२। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं०२। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व२०। दसमं०२। सव्व०२। दुवालसं०२। सव्व०२। चोद्दसं०२। सव्व०२। अट्ठमं०२। सव्व०२। दसमं०२। सव्व०२। दुवालसं०२।सव्व०२। चोद्दसमं०२। सव्व०२। सोलसमं०२।सव्व०२। चउत्थं०२। सव्व०२। छट्ठ२। सव्व०२। चोद्दसं०२।सव्व०२। सोलसमं०२।सव्व०२।चउत्थं०२।सव्व०२। छट्ठं०सव्व०२।अट्ठमं०२।सव्व०२।दसमं०२।सव्व०२। दुवालसमं०२। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। दसमं०२। सव्व०२। दुवालसं०२। सव्व०२। चोद्दसं०२। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं०२। सव्व०२। दुवालसं०२। सव्व०२। चोद्दसं०२। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं०२। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। दसमं०२। सव्व० ॥

एक्केक्काए लयाए अट्ठमासा पंच य दिवसा । चउण्हं दो वासा अट्ठमासा वीसं दिवसा । सेसं तहेव [जाव] सिद्धा ॥ [Sutra 23]

एवं रामकण्हा वि । नवरं भद्दोत्तरपडिमं उवसंपज्जित्ताणं विहरइ । तं जहा । दुवालसमं करेइ२ । सव्व०२। चोद्दसमं०२। सव्व०२। सोलसमं०२। सव्व०२। अट्ठारसमं०२। सव्व०२। वीसइमं०२। सव्व०२। सोलसमं०

२। सव्व०२। अट्ठारसमं०२। सव्व०२। वीसइमं०२। सव्व० २। दुवालसमं०२। सव्व०२। चोद्दसमं०२। सव्व०२। वीसइमं०२। सव्व०२। दुवालसं०२। सव्व०२। चोद्दसमं०२। सव्व०२। सोलसमं०२। सव्व०२। अट्ठारसमं०२। सव्व०२। चोद्दसमं०२। सव्व०२। सोलसमं२। सव्व०२। अट्ठारसमं० सव्व२०। वीसमं०२। सव्व०२। दुवालसमं०२। सव्व०। अट्ठारसमं०२। सव्व०२। वीसइमं०२। दुवालसमं०२। सव्व० २। चोद्दसमं०२। सव्व०२। सोलसमं०२। सव्व०॥

एक्काए कालो छम्मासा वीस य दिवसा ।
चउण्हं कालो दो वरिसा दो मासा वीस य दिवसा ।
सेसं तहेव जहा काली [जाव] सिद्धा ॥ [Sutra 24]

एवं पिउसेणकण्हा वि । नवरं मुत्तावलीतवोकम्मं उवसंपज्जित्ताणं विहरइ । तं जहा । चउत्थं करेइ २ । सव्व०२। छट्ठं०२। सव्व०२। चउत्थं०२। सव्व०२। अट्ठमं०२। सव्व०२। चउत्थं०२। सव्व०२। दसमं०२। सव्व० २। चउत्थं०२। सव्व०२। दुवालसमं०२। सव्व०२। चउत्थं० २। सव्व०२। चोद्दसमं०२। सव्व०२। चउत्थं०२। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं०२। सव्व०२। अट्ठारसमं० २। सव्व०२। चउत्थं०२। सव्व०२। वीसइमं०२ । सव्व०२। चउत्थं०२। सव्व२। बावीसइमं०२। सव्व०२। चउत्थं०२। सव्व०२। चउवीसइमं०२। सव्व०। चउत्थं०२। सव्व०२। छव्वीसइमं०२। सव्व०२। चउत्थं०२। सव्व०२। अट्ठावीसं० २। सव्व०२। चउत्थं०२। सव्व०२। तीसइमं०२। सव्व०२। चउत्थं०२। सव्व०२। बत्तीसइमं०२। सव्व०२। चउत्थं०२। सव्व०२। चोत्तीसइमं०२। सव्व० ॥

एवं तहेव ओसारेइ [जाव] चउत्थं करित्ता

सव्वकामगुणियं पारेइ । एक्काए कालो एक्कारस मासा पणरस य दिवसा । चउण्हं तिण्णि वरिसा दस य मासा । सेसं [जाव] सिद्धा ॥ [Sūtra 25]

एवं महासेणकण्हा वि । नवरं आयंबिलवड्ढमाणं तवोकम्मं उवसंपज्जित्ताणं विहरइ । त जहा । आयंबिलं करेइ२। चउत्थं करेइ२। बे आयंबिलाइं करेइ २। चउत्थं करेइ२। तिण्णि आयंबिलाइं करेइ२। चउत्थं० २। चत्तारि०२। चउत्थं०२। पंच०२। चउत्थं०२। छ०२। चउत्थं०२। एवं एक्कोत्तरियाए वड्ढीए आयंबिलाइं वड्ढंति चउत्थंतरियाइं [जाव] आयबिलसयं करेइ२। चउत्थं करेइ ॥

तए णं सा महासेणकण्हा अज्जा आयंबिलवड्ढमाणं तवोकम्मं चोद्दसहिं वासेहिं तिहि य मासेहिं वीसहि य अहोरत्तेहिं, अहासुत्तं [जाव] सम्मं काएणं फासेइ [जाव] आराहित्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया । उवागमित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता बहूहिं चउत्थ [जाव] भावेमाणी विहरइ । तए णं सा महासेणकण्हा अज्जा तेणं उरालेणं [जाव] उवसोमेमाणी चिट्ठइ । तए णं तीसे महासेणकण्हाए अज्जाए अण्णया कयाइं पुव्वरत्तावरत्तकाले चिंता जहा खंदयस्स । [जाव] अज्जचंदणं पुच्छइ [जाव] संलेहणा [०] कालं अणवकंखमाणी विहरइ । तए णं सा महासेणकण्हा अज्जा अज्जचंदणाए अज्जाए अंतिए सामाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं सत्तरस वासाइं परियायं पालइत्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए

छेदित्ता जस्सट्ठाए कीरइ [जाव] तमट्ठं आराहेइ। आराहित्ता चरिमउस्सासणीसासेहिं सिद्धा बुद्धा [०]॥

अट्ठ य वासा आई एक्कोत्तरयाए जाव सत्तरस।
एसो खलु परियाओ सेणियभज्जाणं नायव्वो॥

“एव खलु जंबू ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अयमट्ठे पण्णत्ते॥ अंगं समत्तं॥ [113] [Sūtra 26]

अंतगडदसाणं अंगस्स एगो सुयखंधो। अट्ठ वग्गा। अट्ठसु चेव दिवसेसु उद्दिस्सिज्जंति। तत्थ पढमबिइयवग्गे दस दस उद्देसगा। तइयवग्गे तेरस उद्देसगा। चउत्थपंचमवग्गे दस दस उद्देसगा। छट्ठवग्गे सोलस उद्देसगा। सत्तमवग्गे तेरस उद्देसगा। अट्ठमवग्गे दस उद्देसगा॥

सेसं जहा नायाधम्मकहाणं॥ [Sūtra 27]

॥ अंतगडदसाओ समत्ताओ ॥[114]

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113 A E संमत्तं BCD समत्तं A does not contain the Sutra. 27 at all BCDE have the ending as found in the text. 114 The colophons of the various Mss. will be found in the Introduction.

॥ अणुत्तरोववाइयदसाओ ॥

[पढमो वग्गो]

तेणं कालेणं तेणं समएणं रायगिहे नयरे। अज्जसुहम्मस्स समोसरणं। परिसा निग्गया [जाव] जम्बू पज्जुवासइ [०] एवं वयासी।

"जइ णं भंते! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अयमट्ठे पण्णत्ते, नवमस्स णं भंते! अंगस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते?"

तए णं से सुहम्मे अणगारे जंबुं अणगारं एवं वयासी।

"एवं खलु जंबू! समणेणं [जाव] संपत्तेणं नवमस्स अंगस्स अणुत्तरोववाइयदसाणं तिण्णि वग्गा पण्णत्ता।"

"जइ णं भंते समणेणं [जाव] संपत्तेणं नवमस्स अंगस्स अणुत्तरोववाइयदसाणं तओ वग्गा पण्णत्ता, पढमस्स णं भंते! वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं कइ अज्झयणा पण्णत्ता?।"

"एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता। तं जहा,

जालि-मयालि-उवयाली पुरिससेणे य वारिसेणे य ॥
दीहदंते य लट्ठदंते य वेहल्ले वेहासे
अभए इ य कुमारे ॥[1] ”

“जइ णं भंते ! समणेणं [जाव] संपत्तेणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं भंते ! अज्झयणस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?॥”

“एवं खलु जंबू ! तेणं कालेणं तेणं समएणं रायगिहे नयरे रिद्धत्थिमियसमिद्धे ॥ गुणसिलए चेइए ॥ सेणिए राया ॥ धारिणी देवी ॥ सीहो सुमिणे ॥ जाली कुमारो ॥ जहा मेहो ॥ अट्ठओ दाओ ॥ [जाव] उप्पिं पासाय [०] विहरइ ॥ सामी समोसढे ॥ सेणिओ निग्गओ ॥ जहा मेहो तहा जाली वि निग्गओ ॥ तहेव निक्खंतो जहा मेहो ॥ एक्कारस अंगाइं अहिज्जइ ॥ गुणरयणं तवोकम्मं जहा खंदयस्स ॥ एवं जा चेव[2] खंदगस्स वत्तव्वया, सा चेव चिंतणा, आपुच्छणा।

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1. The spellings of the different names in this verse are in MSS. given in a variety of ways. The first line of the verse is found in ठाणा-उद्देसओ ॥ वग्गो ४४ ॥ (Page. 224). The reading of the first line is settled in collation with it. ABD read उववालि E उववायालि Barnett (C) उवयालि; (D) दीहसेणे etc.

2. A drops जहा खंदयस्स and only writes जहा खंदयवत्तव्वया B. After गुणरयणं तवोकम्मं, there is जहा खंदयस्स and after it जा चेव खंदयवत्तव्वया C. जा चेव D. जं चेव E drops जहा खंदयस्स and only

थेरेहिं सद्धिं विउलं तहेव दुरूहइ।[3] नवरं सोलस वासाइं सामण्णपरियागं पाउणित्ता कालमासे कालं किच्चा उड्ढं चन्दिमसोहम्मीसाण [जाव] आरणच्चुए कप्पे नवयगेवेज्जविमाणपत्थडे उड्ढं दूरं वीईवइत्ता[4] विजयविमाणे देवत्ताए उववण्णे। तए णं थेरा भगवंतं जालिं अणगारं कालगयं जाणित्ता परिणिव्वाणवत्तियं काउस्सग्गं करेंति। करित्ता पत्तचीवराइं गेण्हंति। तहेव उत्तरंति[5] [जाव] इमे से आयारभंडए 'भंते' त्ति भगवं गोयमे [जाव] एवं वयासी।

"एवं खलु देवाणुप्पियाणं अंतेवासी जाली नामं अणगारे पगइभद्दए। से णं जाली अणगारे कालगए कहिं गए, कहिं उववण्णे?।"

"एवं खलु गोयमा! ममं अंतेवासी तहेव जहा खंदयस्स [जाव] कालगए उड्ढं चंदिम [जाव] विजए विमाणे देवत्ताए उववण्णे।"

"जालिस्स[6] णं भंते! देवस्स केवइयं[7] कालं ठिई पण्णत्ता?।"

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writes एवं जा चेव खंदगवत्तव्वया etc. Barnett has गुणरयणं तवोकम्मं जहा खंदयस्स। एवं जा चेव खंदयस्स वत्तव्वया etc. (A) जं चेव (C) जावेव (D)(E) जाव 3. Barnett दुरुहइ AC दुरुहंति BDE दुरूहंति 4. Barnett. वीइवइत्ता ABCD वीतिवइत्ता E वीतीवतित्ता 5. Barnett. ABCD उत्तरंति E ओयरंति 6. It is remarkable that MSS. awefully blunder even in spelling जालिस्स A जारिस B. जाणिस CE जालिस्स D जालिस 7. Barnett ABDE केवइ (ति) य C केवईयं

"गोयमा ! बत्तीसं सागरोवमाइं ठिई पण्णत्ता।"

"से णं भंते ! ताओ देवलोयाओ आउक्खएणं [३] कहिं गच्छिहिइ [२] ?।"

"गोयमा ! महाविदेहे वासे सिज्झिहिइ।"

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते।"

एवं सेसाणं वि अट्ठण्हं भाणियव्वं । नवरं छ[8] धारिणिसुआ । वेहल्लवेहायसा[9] चेल्लणाए । आइल्लाणं पंचण्हं सोलस वासाइं सामण्णपरियाओ। तिण्हं बारस वासाइं । दोण्हं पंच वासाइं। आइल्लाणं पंचण्हं आणुपुव्वीए उववायो विजए वेजयंते जयंते अपराजिए सव्वट्ठसिद्धे । दीहदंते सव्वट्ठसिद्धे। उक्कमेणं[10] सेसा। अभओ विजए । सेसं जहा पढमे। अभयस्स नाणत्तं, रायगिहे नयरे, सेणिए राया, नंदा देवी । सेसं तहेव ।

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8. Barnett ABCD छ; E सत्त is wrong. 9. Barnett and some MSS. वेहल्लवेहासा which in conformity with the enumerating verse, I have emended वेहल्लवेहायसा. The jumble in spelling the name persists in all MSS. 10 ABCDE Barnett उक्कमेणं; but Barnett's MSS (E) अणुक्कमेणं, (E) उक्कमेणं, (C) उक्कसेणं, (A) उक्कोसेणं (with the gloss अनुक्रमे उत्कृष्टा स्थिति छइ)

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स अयमट्ठे पण्णत्ते।" [Sūtra 1]

पढमो वग्गो समत्तो ॥

[दोच्चो वग्गो]

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स अयमट्ठे पण्णत्ते, दोच्चस्स णं भंते ! वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते? ।"

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता। तं जहा,

दीहसेणे महासेणे लट्ठदंते य गूढदंते य सुद्धदंते य
हल्ले दुमे दुमसेणे महादुमसेणे य आहिए ॥
सीहे य सीहसेणे य महासीहसेणे य आहिए
पुण्णसेणे य बोधव्वे तेरसमे होइ अज्झयणे ॥"

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता, दोच्चस्स णं भंते ! वग्गस्स पढमस्स अज्झयणस्स समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?।"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं। रायगिहे नयरे। गुणसिलए चेइए। सेणिए राया। धारिणी देवी। सीहो सुमिणे। जहा जाली तहा जम्मं बालत्तणं कलाओ। नवरं दीहसेणो कुमारो। सव्वेव वत्तव्वया जहा जालिस्स [जाव] अंतं काहिइ।"

एवं तेरस वि । पुयगिहे । सेणिओ पिया । धारिणी माया । तेरसण्ह वि सोलस वासा परियाओ । आणुपुव्वीए विजए दोण्णि, वेजयंते दोण्णि, जयंते दोण्णि, अपराजिए दोण्णि, सेसा महादुमसेणमाई पंच सव्वट्ठसिद्धे ।

"एवं खलु जंबू ! समणेणं [४] अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते ।"

मासियाए संलेहणाए दोसु वि वग्गेसु । [Sūtra: 2]

त्ति दोच्चो वग्गो समत्तो ।

[तच्चो वग्गो]

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते, तच्चस्स णं भंते ! वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ? ।"

"एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा;

धण्णे य सुणक्खत्ते य इसिदासे य आहिए
पेल्लए रामपुत्ते य चंदिमा पिट्ठिमा इ य ॥
पेढालपुत्ते अणगारे नवमे पोट्टिले वि य
वेहल्ले दसमे वुत्ते इमे य दस आहिया॥ "

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं भंते ! अज्झयणस्स समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?॥"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं कायंदी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा ॥ सहसंबवणे[11] उज्जाणे सव्वोउउ [०] जियसत्तू राया ॥ तत्थ णं कायंदीए नयरीए भद्दा नामं सत्थवाही परिवसइ, अड्ढा [जाव] अपरिभूया ॥ तीसे णं भद्दाए सत्थवाहीए पुत्ते धन्ने नामं दारए होत्था, अहीण [जाव] सुरूवे पंचधाइपरिग्गहिए[12] । तं जहा, खीरधाईए जहा महब्बलो [जाव] बावत्तरिं कलाओ अहीए [जाव] अलं भोगसमत्थे जाए यावि होत्था । तए णं सा भद्दा सत्थवाही धन्नं दारयं उम्मुक्कबालभावं [जाव] भोगसमत्थं यावि जाणित्ता बत्तीसं पासायवडिंसए कारेइ अब्भुग्गयमूसिए [जाव] तेसिं मज्झे भवणं अणेगखंभसयसंनिविट्ठं [जाव] बत्तीसाए इब्भवरकन्नगाणं एगदिवसेणं पाणिं गेण्हावेइ । बत्तीसओ दाओ [जाव] उप्पिं पासाय [०] फुट्टंतेहिं [जाव] विहरइ ।

तेणं कालेणं तेणं समएणं समणे [०] समोसढे । परिसा निग्गया । राया जहा कोणिओ तहा जियसत्तू

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11 All Mss. write सहसंबवणे; whereas to spell it according to the sense of the name, it would be सहस्संबवणे as Barnett has it. 12 All Mss. परिग्गहिए; merely a variant of—परिक्खित्ते.

निग्गओ। तए णं तस्स धण्णस्स तं महया जहा जमाली तहा निग्गओ। नवरं पायचारेणं। [जाव] "जं नवरं अम्मयं भद्दं सत्थवाहिं आपुच्छामि। तए णं देवाणुप्पियाणं अंतिए [जाव] पव्वयामि।" [जाव] जहा जमाली तहा आपुच्छइ। मुच्छिया[13] वुत्तपडिवुत्तया जहा महब्बले [जाव] जाहे नो संचाएइ। जहा थावच्चापुत्तो जियसत्तुं आपुच्छइ। छत्तचामराओ०। सयमेव निक्खमणं जहा थावच्चापुत्तस्स कण्हो [जाव] पव्वइए अणगारे जाए ईरियासमिए[14] [जाव] गुत्तबंभचारी।

तए णं से धण्णे अणगारे जं चेव दिवसे मुंडे भवित्ता [जाव] पव्वइए, तं चेव दिवसं समणं भगवं महावीरं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

"एवं खलु इच्छामि णं भंते! तुब्भेहिं अब्भणुण्णाए समाणे जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं आयंबिलपरिग्गहिएणं तवोकम्मेणं अप्पाणं भावेमाणे विहरित्तए। छट्ठस्स वि य णं पारणयंसि कप्पेइ मे आयंबिलं पडिगाहेत्तए, नो चेव णं अणायंबिलं। तं पि य संसट्ठं,नो चेव णं असंसट्ठं। तं पि य णं अणुज्झियधम्मियं। तं पि य जं अण्णे बहवे समणमाहणअतिहिकिवणवणीमगा नावकंखंति। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।"

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13 A B D पुच्छिया C E मुच्छिया Barnett–text मुच्छिया but notes the reading (C) पुच्छिया; B has of course wrongly after पुच्छिया, वुत्तपडिवुत्तिया. 14 Barnett इरियासमिए etc. A रियासमिते B. the same as A; C. इरियासमिते D अरियासमिते E ईरियासमिते.

तए णं से धण्णे अणगारे भगवया महावीरेणं अब्भणुण्णाए समाणे [हट्ठ०] जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ। तए णं से धण्णे अणगारे पढमछट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेइ। जहा गोयमसामी तहेव आपुच्छइ [जाव] जेणेव कायंदी नयरी तेणेव उवागच्छइ। उवागमित्ता कायंदीए नयरीए उच्च० [जाव] अडमाणे आयंबिलं नो अणायंबिलं [जाव] नावकंखंति। तए णं से धण्णे अणगारे ताए अब्भुज्जयाए पयत्ताए पग्गहियाए एसणाए एसमाणे जइ भत्तं न लभइ तो पाणं न लभइ, अह पाणं तो भत्तं न लभइ। तए णं से धण्णे अणगारे अदीणे अविमणे अकलुसे अविसादी अपरितंतजोगी जयणघडणजोगचरित्ते अहापज्जत्तं समुदाणं[15] पडिगाहेइ। पडिगाहित्ता कायंदीओ नयरीओ पडिणिक्खमइ। पडिणिक्खमित्ता जहा गोयमे [जाव] पडिदंसेइ। तए णं से धण्णे अणगारे समणेणं भगवया अब्भणुण्णाए समाणे अमुच्छिए [जाव] अणज्झोववण्णे बिलमिव पण्णगभूएणं अप्पाणेणं आहारं आहारेइ। आहारित्ता संजमेणं तवसा [जाव] विहरइ।

तए णं समणे भगवं महावीरे अण्णया कयाइ कायंदीओ नयरीओ सहसंबवणाओ उज्जाणाओ पडिणिक्खमइ। पडिणिक्खमित्ता बहिया जणवयविहारं विह-

15 A अहापज्जत्तसदाणं BCE अहापज्जत्तं समुदाणं D अहापज्जत्तं सदाणं; the reader has made it समदाणं by the addition of म. Barnett-text समुदाणं; his (C) समुद्दाणं which he is inclined to prefer.

रइ। तए णं से धण्णे अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ। अहिज्जित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं से धण्णे अणगारे तेणं उरालेणं[16] जहा खंदओ [जाव] उवसोभेमाणे चिट्ठइ।

धण्णस्स णं अणगारस्स पायाणं अयमेयारूवे तवरूवलावण्णे होत्था, से जहा नामए सुक्कछल्ली इ वा कट्ठपाउया इ वा जरग्गओवाहणा[17] इ वा, एवामेव धण्णस्स अणगारस्स पाया सुक्का[18] निम्मंसा अट्ठिचम्मछिरत्ताए पण्णायंति, नो चेव णं मंससोणियत्ताए।

धण्णस्स णं अणगारस्स पायंगुलियाणं अयमेयारूवे [०] से जहा नामए कलसंगलिया इ वा मुग्गमाससंगलिया इ वा तरुणिया छिण्णा उण्हे दिण्णा सुक्का समाणी मिलायमाणी मिलायमाणी चिट्ठंति, एवामेव धण्णस्स पायंगुलियाओ सुक्काओ [जाव] सोणियत्ताए।

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16. ACE ओरालेणं BD उरालेणं; Barnett prefers उरालेणं 17 ABD जरग्गउवाहणा CE जरग्गओवाहणा Barnett's text latter, though he notes (D) उवाहणे, his (A) (C) (E) like our CE. So also अभयदेव like our CE. 18 ABCE सुक्का निम्मंसा D the same as ABCE but in the margin लुक्खा is added. Barnett's (C) (E) have भुक्खा after सुक्का; though his (A) has not it. Is भुक्खा a misreading for लुक्खा?

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धण्णस्स जंघाणं अयमेयारूवे [०] से जहा [०] कंकजंघा इ वा काकजंघा इ वा ढेणियालियाजंघा इ वा [जाव] सोणियत्ताए ।

धण्णस्स जाणूणं अयमेयारूवे [०] से जहा [०] कालिपोरे इ वा मयूरपोरे इ वा ढेणियालियापोरे इ वा एवं [जाव] सोणियत्ताए ।

धण्णस्स उरुस्स [०] जहा नामए सामकरिल्ले इ वा बोरीकरिल्ले इ वा सल्लइकरिल्ले इ वा सामलिकरिल्ले इ वा तरुणिए उण्हे [जाव] चिट्ठइ, एवामेव धण्णस्स उरू [जाव] सोणियत्ताए ।

धण्णस्स कडिपत्तस्स[19] इमेयारूवे[20] [०] से जहा [०] उट्टपादे इ वा जरग्गपाए इ वा महिसपाए इ वा [जाव] सोणियत्ताए ।

धण्णस्स उयरभायणस्स इमेयारूवे [०] से जहा [०] सुक्कदिए इ वा भज्जणयकभल्ले इ वा कट्ठकोलंबए इ वा; एवामेव उदरं सुक्कं [०] ।

धण्णस्स पासुलियाकडयाणं इमेयारूवे [०] से जहा [०] थासयावली इ वा पाणावली इ वा मुंडावली इ वा [०] ।

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19 अभयदेव in addition to the reading noted above livs कडिपट्टस्स: ABCD कडिपट्टस्स; but E कडिपत्तस्स; Barnett कडिपत्तस्स (C) the same; his (A) (E) (D) कडिपट्टस्स 20 ABD इमेरूवे; CE इमेयारूवे; Barnett comments accepting इमेयारूवे "Thus all the sources, and so below; perhaps it is only a graphic variant for अयं."

धण्णस्स [21]पिट्ठिकरंडयाणं अयमेयारूवे [०] से जहा [०] कण्णावली इ वा गोलावली इ वा वट्टयावली इ वा, एवामेव [०] ।

धण्णस्स उरकडयस्स[22] अयमेयारूवे [०] से जहा [०] चित्तकट्टरे इ वा वियणपत्ते इ वा [23]तालियंतपत्ते इ वा, एवामेव [०] ।

धण्णस्स बाहाणं [०] से जहा नामए [०] समिसंगलिया इ वा [24]पहायासंगलिया इ वा [25]अगत्थियसंगलिया इ वा, एवामेव [०] ।

धण्णस्स हत्थाणं [०] से जहा [०] सुक्कछगणिया इ वा वडपत्ते इ वा पलासपत्ते इ वा, [26]एवामेव [०] ।

धण्णस्स हत्थंगुलियाणं [०] से जहा [०] कलसंगलिया इ वा मुग्गमाससंगलिया इ वा तारुणिया छिण्णा आयवे दिण्णा सुक्का समाणी, एवामेव [०] ।

धण्णस्स गीवाए [०] से जहा [०] करगगीवा इ वा कुंडियागीवा इ वा उच्चट्ठवणए इ वा, एवामेव [०] ।

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21 ADE पिट्ठिकरंडयाणं B C पिट्ठकरंडयाणं; Barnett prefers पिट्ठि though he has Mss reading पिट्ठ; cf.later पिट्ठिकरंडगसंघीहिं(P.79 L.8)22 ACD उरकूडंयस्स B उरुकरंडयस्स E उरकडयस्स; अभयदेव–उरकडयस्स Barnett; उरकडयस्स. Barnett's (A) (E) उरकरंडयस्स 23 Some Mss read टालियंट. 24 A drops it. B has in the margin पाहायासंमलिया इ वा C पहाया D original drops added below पहाया; E वाहाया Barnett accepts पहाया but his (C) वहाया. 25 A. अगत्थिय– 26 E एवमेव.

धण्णस्स णं हणुयाए [०] से जहा [०] लाउफले इ वा हकुवफले[27] इ वा अंबगट्ठिया इ वा, एवामेव [०]।

धण्णस्स उट्टाणं [०] से जहा [०] सुक्कजलोया इ वा सिलेसगुलिया इ वा अलत्तगुलिया इ वा, एवामेव [०]।

धण्णस्स जिब्भाए [०] से जहा [०] वडपत्ते इ वा पलासपत्ते[28] इ वा सागपत्ते इ वा, एवामेव [०]।

धण्णस्स नासाए[29] [०] से जहा [०] अंबगपेसिया इ वा अंबाडगपेसिया इ वा माउलुंगपेसिया[30] इ वा तरुणिया, एवामेव [०]।

धण्णस्स अच्छीणं [०] से जहा [०] वीणा-

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27 ABCDE हकुव Barnett हेकुव with (C) He notes "हकुव (B) हेकुच the commentary of (D) हऊव text of (D); हंकुब (A) हकुन (E) The word is plainly corrupt. 28 AB both note पलासपत्ते इ वा but drop सागपत्ते इ वा C उंबर–D in the text पलास though उंबर is added above the line in पलास – Barnett's (A) (D) as our text but (E) has both उंबर & पलास 29 All MSS नासाए; (E) नासियाए 30 A माउलुंग B माउलिंग added in the space at the page-bottom CE मातुलिंग D माउलुंगउ; Barnett has also such varieties; अभयदेव in DE माउलुंग

छिड्डे इ वा वद्धीसगछिड्डे[31] इ वा पाभाइयतारगा[32] इ वा, एवामेव [०]।

धण्णस्स कण्णाणं [०] से जहा [०] मूला-छल्लिया[33] इ वा वालुंकछल्लिया[34] इ वा कारेल्लय-छल्लिया इ वा, एवामेव [०]।

धण्णस्स सीसस्स [०] से जहा [०] तरुणगलाउए इ वा तरुणगएलालुए इ वा सिण्हालए[35] इ वा तरुणए [जाव] चिट्ठइ, एवामेव धण्णस्स अणगारस्स सीसं सुक्खं लुक्खं[36] निम्मंसं अट्ठिचम्मछिरत्ताए पण्णायइ, नो चेव णं मंससोणियत्ताए।

एवं सव्वत्थ। नवरं उयरभायणकण्णा जीहा

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31 AB पव्वीसगछिड्डे CE and अभयदेव वद्धीसगछिड्डे (C–ड्डे); D वद्धीसगछिड्डे Barnett's (C) Comm. वच्चीसक=वाद्यविशेषः (A) वद्धीसग (D) वद्धीसग – Mark hesitation between छिड्डे – छिड्डे 32 All MSS as the text; अभयदेव notes the text-reading but has also another probably पभायतारिगा, which Barnett selects in his text. Com. E has पासाइयतारिगा which is probably a misprint. 33 ABDE मूलाछल्लिया इ वा (C) मूलछल्लिया इ वा 34 AB वालुं (B वालु) कारेल्लयछल्लिया इ वा C छल्ली – both separate D वालुंककारेल्लयछल्लिया; अभयदेव seems to consider them separate. 35 All MSS with E's अभयदेव as in the text; (E) सिण्हालुए 36 cf. foot-note 18 ABCD [drop सुक्कं] लुक्खं; some of Barnett's सुक्खं as before.

उद्धा लक्खिंति अद्धी ना आगमइ, चक्कवट्टिरत्ताए पगणायइ त्ति आगमइ ।[337]

अक्खेणं भंते अणगारे भंते सुक्केणं लुक्खेणं[338] पायजंघोरुणा विगयतडिकरालेणं कडिकडाहेणं[339] पिट्ठि-अवस्सिएणं उदरभायणेणं जोइज्जमाणेहिं पांसुलिय[440]-कडएहिं अक्खसुत्तमाला विव गणिज्जमाणेहिं पिट्ठिकरंडगसंधीहिं[441] गंगातरंगभूएणं उरकडगदेसभाएणं सुक्कसप्पसमाणेहिं बाहाहिं सिढिलकडाली[442] विव लंबंतेहि य अग्गहत्थेहिं कंपमाणवाइए[443] विव वेवमाणीए सीसघडीए पव्वायवयणकमले उब्भडघडमुहे उव्वुड्डणयणकोसे[444] जीवंजीवेणं गच्छइ जीवंजीवेणं चिट्ठइ, भासं भासिस्सामि त्ति गिलाइ [३] से जहा नामए इंगालसगडिया इ वा [जहा खंदओ तहा] [जाव] हुयासणे इव भासरासिपलिच्छण्णे तवेणं तेएणं तवतेयसिरीए उवसोभेमाणे [२] चिट्ठइ । [Sutra. 3]

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337 ABDE आगमंति C आगमंति 338 ABD सुक्केणं, भुक्केणं C only सुक्केणं E as in text; see previous and poster ior similar texts. 339 ACD चिक्कणविसदाणं B drops this E चिक्कणविसदाणं and अभयदेव's commentary seems to support it. Barnett चिक्कणविसदाणं 440 majority of MSS पाउल्लियाए, भाउल्लियाए philologically better. 441 ADE and Barnett as in the text BC विक्कलंकलसंधीहिं 442 ACD Barnett सलिल B सोलिल E सिलिल. 443 AB कंचणमकरमणि CD कंचणवालुयमणि E कंचणवालियो विवि, Barnett कंचणवालुयाए which I have accepted in the text. 444 ABD उव्वुद्ध C उद्धय E उव्वुद्ध and अभयदेव therein confirms it; Barnett उव्वुद्ध

तेणं कालेणं तेणं समएणं; रायगिहे नयरे; गुणसिलए चेइए; सेणिए राया । तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे । परिसा निग्गया । सेणिए निग्गए । धम्मकहा । परिसा पडिगया । तए णं से सेणिए राया समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म समणं भगवं महावीरं वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी ।

“इमासिं णं भंते ! इंदभूइपामोक्खाणं चोद्दसण्हं समणसाहस्सीणं धण्णे अणगारे महादुक्करकारए चेव महाणिज्जरयराए चेव ? ।

“एवं खलु सेणिया ! इमासिं इंदभूइपामोक्खाणं चोद्दसण्हं समणसाहस्सीणं धण्णे अणगारे महादुक्करकारए चेव महाणिज्जरयराए[45] चेव । ”

“से केणट्ठेणं भंते ! एवं वुच्चइ ‘इमासिं [जाव] साहस्सीणं धण्णे अणगारे महादुक्करकारए चेव महाणिज्जरयराए चेव ?’ ” ।

“एवं खलु सेणिया ! तेणं कालेणं तेणं समएणं कायंदी नामं नयरी होत्था [०] । उप्पिं पासायवडिंसए विहरइ । तए णं अहं अण्णया कयाइ पुव्वाणुपुव्वीए चरमाणे गामाणुगामे दूइज्जमाणे जेणेव कायंदी नयरी जेणेव सहसंबवणे उज्जाणे तेणेव उवा-

45 MSS hesitate between णिज्जर–णिज्जरा Barnett prefers the latter

गए । उवागमित्ता अहापडिरूवं उग्गहं उग्गिण्हामि । संजमेणं [जाव] विहरामि । परिसा निग्गया । [तहेव जाव] पव्वइए [जाव] बिलमिव [जाव] आहारेइ । धण्णस्स णं अणगारस्स पादाणं सरीरवण्णओ सव्वो [जाव] उवसोभेमाणे २ चिट्ठइ । से तेणट्ठेणं सेणिया ! एवं वुच्चइ ‘ इमासिं चउद्दसण्हं साहस्सीणं धण्णे अणगारे महादुक्करकारए महाणिज्जरयराए चेव ’ । ”

तए णं से सेणिए राया समणस्स भगवओ महावीरस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ [०] समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव धण्णे अणगारे तेणेव उवागच्छइ । उवागमित्ता धण्णं अणगारं आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी ।

“ धण्णे सि णं तुमं देवाणुप्पिया !; सुपुण्णे सुकयत्थे कयलक्खणे सुलद्धे णं देवाणुप्पिया ! तव माणुस्सए जम्मजीवियफले । ” त्ति कट्टु वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागमित्ता समणं भगवं महावीरं तिक्खुत्तो वंदइ नमंसइ । वंदित्ता नमंसित्ता जामेव दिसं पाउब्भूए, तामेव दिसं पडिगए । [Sūtra 4]

तए णं तस्स धण्णस्स अणगारस्स अण्णया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं [२] इमेयारूवे अब्भत्थिए [४] ।

“एवं खलु अहं इमेणं उरालेणं [०] ” जहा खंदओ तहेव चिंता । आपुच्छणं । थेरेहिं सद्धिं

विउलं दुरूहइ । मासिया संलेहणा । नव मासा परियाओ । [जाव] कालमासे कालं किच्चा उड्ढं चंदिम [जाव] नवयगेवेज्जविमाणपत्थडे उड्ढं दूरं वीईवइत्ता सव्वट्ठसिद्धे विमाणे देवत्ताए उववण्णे ।

" धण्णस्स णं भंते ! केवइयं ठिई पण्णत्ता ? । "

" गोयमा ! तेत्तीसं सागरोवमाइं ठिई पण्णत्ता । "

" से णं भंते ! ताओ देवलोगाओ कहिं गच्छिहिइ ? । "

" गोयमा ! महाविदेहे वासे सिज्झिहिइ । "

एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते ॥ " [Sūtra 5]

पढमं अज्झयणं समत्तं ॥

" जइ णं भंते ! [०] " ॥ उक्खेवओ ॥

" एवं खलु जंबू ! तेणं कालेणं समएणं । कायंदी नयरी । जियसत्तु राया । तत्थ णं कायंदीए नयरीए भद्दा नामं सत्थवाही परिवसइ [अड्ढा०] । तीसे णं भद्दाए सत्थवाहीए पुत्ते सुणक्खत्ते नामं दारए होत्था अहीण० [जाव] सुरूवे पंचधाइपरिक्खित्ते जहा धण्णो तहा । बत्तीसओ दाओ [जाव] उप्पिं पासायवडिंसए विहरइ ।

तेणं कालेणं तेणं समएणं । समोसरणं । जहा धण्णो तहा सुणक्खत्तो वि निग्गओ । जहा थावच्चापुत्तस्स तहा निक्खमणं [जाव] अणगारे जाए ईरियासमिए [जाव] बंभयारी ।

तए णं से सुणक्खत्ते जं चेव दिवसं समणस्स भगवओ महावीरस्स अंतिए मुंडे [जाव] पव्वइए तं चेव दिवसं अभिग्गहं तहेव [जाव] बिलमिव [०] आहारेइ, संजमेणं [जाव] विहरइ [०]। बहिया जणवयविहारं विहरइ। एक्कारस अंगाइं अहिज्जइ [०] संजमेणं तवसा अप्पाणं भावेमाणे विहरइ।

तए णं से सुणक्खत्ते तेणं उरालेणं [०]। जहा खंदओ।

तेणं कालेणं तेणं समएणं। रायगिहे नयरे। गुणसिलए चेइए। सेणिए राया। सामी समोसढे। परिसा निग्गया। राया निग्गओ। धम्मकहा। राया पडिगओ। परिसा पडिगया। तए णं तस्य सुणक्खत्तस्स अण्णया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जहा खंदयस्स। बहू वासा परियाओ। गोयमपुच्छा। तहेव कहेइ [जाव] 'सव्वट्ठसिद्धे विमाणे देवत्ताए उववण्णे'। 'तेत्तीसं सागरोवमाइं ठिई'। 'से णं भंते! [०]'। 'महाविदेहे सिज्झिहिइ'॥

बीयं अज्झयणं समत्तं॥

एवं सुणक्खत्तगमेणं सेसा वि अट्ठ भाणियव्वा। नवरं आणुपुव्वीए, दोण्णि रायगिहे, दोण्णि साएए, दोण्णि वाणियग्गामे। नवमो हत्थिणापुरे, दसमो रायगिहे। नवण्हं भद्दाओ जणणीओ। नवण्ह वि बत्तीसओ दाओ। नवण्हं निक्खमणं थावच्चापुत्तस्स सरिसं। वेहल्लस्स पिया करेइ। छम्मासा वेहल्लए। नव धण्णे। सेसाणं बहू वासा। मासं संलेहणा। सव्वट्ठसिद्धे। महाविदेहे सिज्झिस्संति॥

एवं दस अज्झयणाणि ॥

एवं खलु जंबू ! समणेणं भगवया महावीरेणं आइगरेणं तित्थगरेणं सयंसंबुद्धेणं लोगणाहेणं लोगप्पदीवेणं लोगपज्जोयगरेणं अभयदएणं सरणदएणं चक्खुदएणं धम्मदएणं धम्मदेसएणं धम्मवरचाउरंतचक्कवट्टिणा अप्पडिहयवरणाणदंसणधरेणं जिणेणं जाणएणं बुद्धेणं बोहएणं मोक्केणं मोयएणं तिण्णेणं तारएणं सिवं अयलं अरूयं अणंतं अक्खयं अव्वाबाहं अपुणरावत्तयं सिद्धिगइणामधेयं ठाणं संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स अयमट्ठे पण्णत्ते" ॥ [Sūtra. 6]

अणुत्तरोववाइयदसाओ समत्ताओ । नवमं अंगं समत्तं ॥

अणुत्तरोववाइयदसाणं एगो सुयखंधो । तिण्णि वग्गा । तिसु चेव दिवसेसु उद्दिस्सइ । तत्थ पढमे वग्गे दस उद्देसगा । बिइए वग्गे तेरस उद्देसगा । तइए वग्गे दस उद्देसगा ।

सेसं जहा धम्मकहा नेयव्वा ॥ [Sūtra 7.][46]

॥ अणुत्तरोववाइयदसाओ समत्ताओ ॥

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46. Barnett's text; and A B D give the Sūtra 7. अणुत्तरोववाइयदसाणं एगो सुयखंधो etc; C E do not give this. For colophons of MSS. see Introduction.

॥ प्रथमं परिशिष्टम् ॥

[श्रीचन्द्रगच्छीयश्रीमदभयदेवसूरिविरचिता श्रीमदन्तकृद्दशावृत्तिः ।]

[पृष्ठ० १.]

अथान्तकृद्दशासु किमपि विव्रियते-तत्रान्तो-भवान्तः कृतो-विहितो यैस्तेऽन्तकृतास्तद्वक्तव्यताप्रतिबद्धा दशाः-दशाध्ययनरूपा ग्रन्थपद्धतय इति अन्तकृद्दशाः, इह चाष्टौ वर्गा भवन्ति । तत्र प्रथमे वर्गे दशाध्ययनानि । तानि शब्दव्युत्पत्तेर्निमित्तमङ्गीकृत्यान्तकृतद्दशा उक्तास्तत्र चोपोद्घातार्थमाह(१)'तेण' मित्यादि सर्वमिदं ज्ञाताधर्मकथायामिवावसेयं ।

[पृष्ठ० २.]

(८) 'गोयमे'त्यादिगाथाऽध्ययनसंग्रहार्था । (१६)'धणवइमइनिम्माया'इति वैश्रमणबुद्धिविरचिता (१७)'अलयापुरिसंकासा'त्ति अलकापुरीवैश्रमणयक्षपुरी तत्सदृशी 'पमुइयपक्कीलिय'त्ति तन्निवासिजनानां प्रमुदितत्वप्रक्रीडितत्वाभ्यामिति ।

[पृष्ठ० ३.]

(१) 'महया० रायवण्णओ'त्ति 'महयाहिमवंतमहंतमलयमंदरमहिंदसारे' इत्यादी राजवर्णको वाच्यः। स च यथा प्रथमज्ञाते मेघकुमारराज्याभिषेकावसरे तथा दृश्यः । (२)'दसण्हं दसाराणं'ति तत्रैते दश-'समुद्रैविजयोऽक्षोभ्यः स्तिमितः सागरस्तथा । हिमवानचलश्चैव, धरणः पूरणस्तथा ॥१॥ अभिचन्द्रश्च नवमो, वसुदेवश्च वीर्यवान् । वसुदेवानुजे कन्ये, कुन्ती मद्री च विश्रुते ॥२॥''दश च तेऽर्हाश्च-पूज्या इति दशार्हाः । (११) 'तत्थ'त्ति तस्यां च द्वारिकावत्यां नगर्यामन्धकवृष्णिर्यादवविशेष

एषः । (१५) 'महब्बले'त्ति यथा भगवत्यां महाबलस्तथाऽयं वाच्यः । तत्र च यद्वक्तव्यं तद्गाथया दर्शयति । (१६-१७) 'सुमिणदंसण-कहणे'त्ति स्वप्नदर्शनं स्वप्ने सिंहदर्शनमित्यर्थः; 'कहणे'ति 'कथना'; स्वप्नस्य राज्ञे निवेदना । जन्म दारकस्य । बालत्वं तस्यैव । एवमादि सर्वमस्य तदक्षरं महाबलवद्वक्तव्यम् । अस्ति परं विशेषः 'अट्ठट्ठओ दाओ'त्ति परिणयनानन्तरमष्टौ हिरण्यकोटीरित्यादि 'दाओ'त्ति दानं वाच्यं ।

[पृष्ठ० ४.]

(१) 'तए ण' मित्यादौ तस्य गौतमस्य 'अयमेयारूवे अब्भत्थिए [४] संकप्पे समुप्पज्जित्था' इत्यादि सर्वं यथा मेघकुमारस्य प्रथमज्ञाते उक्तं तथा वाच्यम् । अत एवाह (२) 'जहा मेहे तहा निग्गए धम्मं सोच्चा' इत्यादौ सर्वत्रोचितक्रियाऽध्याहारो वाच्यो मेघकुमारचरितमनुस्मृत्येति । (१६-१७) एवं सर्वं गौतमाख्यातकं भगवतीप्रतिपादितस्कन्दककथानकसमानं तदनुसारेण सनिगमनं वाच्यमिति,नवरं भिक्षुप्रतिमा एवम्—एकमासपरिमाणा एकमासिकी एवं द्व्यादिसप्तान्तमासपरिमाणा द्विमासिक्याद्याः सप्तमासिक्यन्ताः, तथा सप्तरात्रिंदिवप्रमाणाः प्रत्येकं सप्तरात्रिंदिवास्तिस्रः अहोरात्रिकी एकरात्रिकी चेति, स्वरूपं चासां विशेषेण दशाश्रुतस्कन्धादवसेयं । (१७) तथा गुणरत्नसंवत्सरं तपः एवंरूपं, तत्र हि प्रथमे मासे निरन्तरं चतुर्थं तपः, दिवोत्कटुकस्य सूराभिमुखस्यावस्थानं रात्रौ वीरासनेनाप्रावृतस्य, एवमेव द्वितीयादिषु षोडशावसानेषु मासेषु षष्ठभक्तादि चतुस्त्रिंशत्तमभक्तपर्यन्तं तप इति ।

[पृष्ठ० ५.]

(१) एवमन्यानि नव प्रागुक्तगाथोद्दिष्टानां समुद्रादीनां नवानामन्धकवृष्णिधारिणीसुतानामाख्यानकानि वाच्यानि, एवं दशभिरध्ययनैः प्रथमो वर्गो निगमनीयः ।

(६) 'जइ दोच्चस्स उक्खेवओ'त्ति 'जइ णं भंते ! समणेणं भगवया महावीरेणं अट्ठमस्स अंगस्य पढमवग्गस्स अयमट्ठे पण्णत्ते, दोच्चस्स णं भंते ! वग्गस्स के 'अट्ठे पण्णत्ते ?,' 'एवं खलु जंबू ! तेणं कालेणं० समणेणं भगवया महावीरेणं दोच्चस्स वग्गस्स अट्ठ अज्झयणा पण्णत्ता'' इत्येवं द्वितीयवर्गस्योपक्षेपो वाच्यस्तत्र चाष्टाध्ययनाभिधानगाथा एवमध्येया (९-१०) ''अक्खोभसागरे खलु समुद्द ३ हिमवंत ४ अचलनामे य ५ । धरणे य ७ अभिचंदे चेव अट्ठमए ॥ १ ॥''

(१५) ' जइ तच्चस्स उक्खेवओ 'त्ति ' जइ णं भंते ! समणेणं० अंतगडदसाणं दोच्चस्स अयमट्ठे पण्णत्ते०' 'एवं खलु जंबू ! समणेणं भगवया महावीरेणं तच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता तजहा—

[पृष्ठ० ६.]

(१) ' अणीयसे 'त्यादि, ' जइ तच्चस्स वग्गस्स तेरस अज्झयणा पण्णता, पढमस्स णं भंते ! के अट्ठे पण्णत्ते ?' 'एवं खलु जंबू ! तेण'मित्यादि । (१४) ' खीरधाईमज्जणधाईमंडणधाईकीलावणधाईअंकधाइ'त्ति ' जहा दढपइण्णे'त्ति दृढप्रतिज्ञो राजप्रश्नकृते यथा वर्णितस्तथाऽयं वर्णनीयो यावद् ' गिरिकंदरमल्लीणेव्व चंपगवरपायवे सुहंसुहेणं परिवड्ढइ, तए

णं तमणीयसं कुमार'मित्यादि सर्वमभ्यूह्य वक्तव्यम्, अभिज्ञानमात्ररूपत्वात् पुस्तकस्य, (१९) 'सरिसियाण' मित्यादौ यावत्करणात् 'सरित्तयाणं सरिसलावण्णरूव-जोव्वणगुणोववेयाणं सरिसेहिंतो कुलेहिंतो आणिल्लियाण-मिति दृश्यं।(२२)'जहा महब्बलस्स'त्ति भगवत्यभिहितस्य तथाऽस्यापि दानं सर्वं वाच्यम्, 'उप्पिं पासायवरगए फुट्टमाणेहिं मुइंगमत्थएहिं भोगभोगाइं भुंजमाणे विहरइ, [पृष्ठ० ७.]

(६) सेत्तुंजे पव्वए मासियाए संलेहणाए सिद्धे, (८-१०) एवं खलु जंबू ! समणेणं तच्चस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते'त्ति निक्षेपस्तृतीयवर्गप्रथमाध्ययनस्य। अग्रे-तनानि पञ्चाध्ययनान्यतिदिशन्नाह—(११) 'एवं जहा अणीयसे'त्यादि षडध्ययनानि प्रथमाध्ययनस्याप-रित्यागेन (१२) 'एक्कगमे'त्ति षड्भ्योऽप्यन्तेऽङ्क एव पाठः केवलं नामसु विशेषः, यतः सर्वेषामेषां द्वात्रिंशद्भार्याः, द्वात्रिंशत्क एव दायो दानं,विंशतिर्वर्षाणि पर्यायः, चतुर्दश पूर्वाणि श्रुतं, शत्रुञ्जये सिद्धा, इति षडपि चैते तत्त्वतो वसुदेवदेवकीसुताः ।

(१५) एवं सप्तमाध्ययनस्योपक्षेपमभिधायेदं वाच्यं-'तेणं, मित्यादि। 'जहा पढमे'त्ति यथा तृतीयवर्गस्य प्रथ-माध्ययनं तथेदमप्यध्ययनं नवरमिहायं विशेषो वसुदेव इत्यादि, चतुर्दशपूर्वादिकं तु प्रथमसमानमपि स्मरणार्थ-मुक्तमिति'(२०)जइ उक्खेवओ'त्ति।'जइ णं भंते ! अंतगड-दसाणं तच्चस्स वग्गस्स सत्तमस्स अज्झयणस्स अय-मट्ठे पण्णत्ते' 'अट्ठमस्स'त्ति 'अट्ठमस्स णं भंते ! के अट्ठे पण्णत्ते ?' इत्युपक्षेपः ।

[पृष्ठ० ८.

(१) तत एवं खल्वित्यादि निर्वचनं । (५-६) 'सरिसय' सदृशाः—समानाः 'सरित्तय'त्ति सदृक्त्वचः 'सरिव्वय 'त्ति सदृग्वयसः, नीलोत्पलगवलगुलिकाअतसीजकुसुमप्रकाशाः 'गवलं' महिषशृङ्गं अतसी-धान्यविशेषः श्रीवृक्षाङ्कितवक्षसः 'कुसुमकुण्डलभद्दलय' त्ति कुसुमकुण्डलं-धत्तूरकपुष्पसमानाकृतिकर्णाभरणं तेन भद्रकाः-शोभना ये ते तथा, बालावस्थाश्रयं विशेषणं न पुनरनगारावस्थाश्रयमिदमित्येके, अन्ये पुनराहुः-दर्भकुसुमवद्भद्राः सुकुमारा इत्यर्थः, तत्वं तु बहुश्रुत-गम्यं, 'नलकुब्बरसमाणा' वैश्रमणपुत्रतुल्याः, इदं च लोकरूढ्या व्याख्यातं यतो देवानां पुत्रा न सन्ति । (७) 'जं चेव दिवस'मिति यत्रैव दिवसे ते मुण्डा भूत्वा अगारादनगारितां प्रव्रजिताः 'तं चेव दिवस'मिति तत्रैव दिवसे । (२६) 'कुलाइं 'ति गृहाणि ।

[पृष्ठ० ९.]

(१४) 'भुज्जो भुज्जो 'त्ति भूयोभूयः पुनः पुनरित्यर्थः।

[पृष्ठ० १०.]

(१८) 'लहुकरणे'ति लघुकरणेत्यादिवर्णकयुक्तं यान-प्रवरमुपस्थापयन्ति । (१९) 'जहा देवाणंद'त्ति भगवत्य-भिहिता यथा देवानन्दा भगवन्महावीरप्रथममाता गता तथेयमपि भणनीया ।

[पृष्ठ० ११.]

(५) 'निंदु 'त्ति मृतप्रसविनी । (२७) यत्रैत षड-प्यनगारास्तत्रोपागच्छति तांश्च सा वन्दत इति ।

[पृष्ठ० १२.]

(२-४) 'आगयपण्हय'त्ति आगतप्रश्रवा-पुत्रस्नेहात् स्तनागतस्तन्या 'पप्फुयलोयणे'ति प्रप्लुते आनन्दजलेन लोचने यस्याः सा तथा 'कंचुयपरिक्खित्त'त्ति परिक्षिप्तो विस्तारित इत्यर्थः कञ्चुकः-वारवाणो हर्षातिरेकस्थूरीभूतशरीरतया यया सा तथा 'दरियवलयबाह' त्ति दीर्णवलयौ-हर्षरोमाञ्चस्थूलत्वात् स्फुटितकटकौ बाहू -भुजौ यस्याः सा तथा प्राकृतत्वेन दरियवलयबाहा 'धाराहयकयंबपुप्फगंपि व समूससियरोमकूवा' धाराभिः मेघजलधाराभिराहतं यत्कदम्बपुष्पं तदिव तमुच्छ्रितानि रोमाणि कूपकेषु यस्याः सा तथा। (१५) 'अयमब्भत्थिए'त्ति इहैवं दृश्यम्—'अयमेयारूवे अब्भत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था' तत्रायमेतद्रूपः अध्यात्मिकः—आत्माश्रितश्चिन्तितः—स्मरणरूपः प्रार्थितः—अभिलाषरूपो मनोगतो—मनोविकाररुपः सङ्कल्पो—विकल्पः समुत्पन्नः। (१९-२४)'धण्णाओ णं ताओ' इत्यादि, धन्या धनमर्हन्ति लप्स्यन्ते वा यास्ता धन्या इति, यासामित्यपेक्षया अन्या अम्बाः—स्त्रियः पुण्याः—पवित्राः कृतपुण्याः कृतार्थाः-कृतप्रयोजनाः कृतलक्षणाः-सफलीकृतलक्षणाः 'मांसि'ति यासां मन्ये इति वितर्कार्थो निपातः निजकुक्षिसंभूतानि डिम्भरूपाणीत्यर्थः स्तनदुग्धे लुब्धानि यानि तानि तथा, मधुराः समुल्लापा येषां तानि तथा मन्मनं-अव्यक्तमीषत्स्खलितं प्रजल्पितं येषां तानि तथा स्तनमूलात्कक्षदेशभागमभिसंचरन्ति मुग्धकानि-अत्यव्यक्तविज्ञानानि भवन्तीति गम्यते, पुनश्च कोमलकमलोपमाभ्यां हस्ताभ्यां गृहीत्वा उत्सङ्गे निवेशितानि सन्ति

ददति समुल्लापकान् सुमधुरान् पुनः पुनर्मञ्जुलप्रभणितान् मञ्जुलं-मधुरं प्रभणितं-भणितिर्येषु ते तथा तान्, इह सुमधुरानित्यभिधाय यन्मञ्जुलप्रभणितानित्युक्तं तत्पुनरुक्तमपि न दुष्टं सम्भ्रमभणितत्वादस्येति। (२९) 'एत्तो'त्ति विभक्तिपरिणामादेषामुक्तविशेषणवतां डिम्भानां मध्यात् एकतरमपि-अन्यतरविशेषणमपि डिम्भं न प्राप्ता इत्युपहतमनःसङ्कल्पा भूगतदृष्टिका करतले पर्यस्तितमुखी ध्यायति।

[पृष्ठ० १३.]

(१३) 'तहा घइस्सामि'त्ति यतिष्ये 'कणीयसे' त्ति कनीयान्-कनिष्ठो लघुरित्यर्थः। (१७) 'जहा अभओ'त्ति यथा प्रथमे ज्ञातेऽभयकुमारोऽष्टमं कृतवान् तथाऽयमपीति नवरं-केवलमयं विशेषः अयं हरिणेगमेषिणआराधनायाष्टमं कृतवान्, स तु पूर्वसङ्गतिकस्य देवस्येति, (२०) 'विइण्णं' ति वितीर्णदत्तं युष्माभिरिति गम्यते,

[पृष्ठ० १४.]

(१०-११) 'तंसि तारिसगंसी' त्ति त्यादौ यावत्करणात् शयनसिंहवर्णकौ साद्यन्तौ दृश्यौ, 'सुमिणे पासित्ता णं पडिबुद्धा जाव'त्ति इत्तो यावत्करणात् हृष्टा तुष्टा स्वप्नावग्रहं करोति शयनीयात्पादपीठाच्चावरोहति राज्ञे निवेदयति, स तु पुत्रजन्म तत्फलमादिशति, 'पाढग'त्ति स्वप्नपाठकानाकारयति, तेऽपि तदेवादिशन्ति, ततो राज्ञा तदादिष्टमुपश्रुत्य 'परिवहइ'त्ति सुखंसुखेन गर्भं परिवहतीति द्रष्टव्यमिति। (१३-१७) 'जासुमिणे'त्यादि जपा-वनस्पतिविशेषस्तस्याः सुमनसः-पुष्पाणि रक्तबन्धुजीवकं-लोहितबन्धुकं

तद्धि पञ्चवर्णमपि भवतीति रक्तग्रहणं लाक्षारसो-यावकः 'सरसपारिजातकम्' अम्लानसुरद्रुमविशेषकुसुमं 'तरुणदिवाकरः' उदयदिनकरः एतैः समा-एतत्प्रभातुल्येत्यर्थः प्रभा-वर्णो यस्य स तथा रक्त इत्यर्थः तं, सर्वस्य जनस्य नयनानां कान्तः-कमनीयाऽभिलषणीय इत्यर्थः । सर्वनयणकान्तस्तं 'सूमाले'त्ति 'सुकुमालपाणिपाय' मित्यादिवर्णको दृश्यो यावत्स्वरूपमिति राजतालुकसमानं कोमलरक्तत्वाभ्यां । (२०) 'रिउव्वेदे' इत्यादि ऋग्वेदयजुर्वेदसामवेदाथर्ववेदानां साङ्गोपाङ्गानां सारको धारकः पारग इत्यादिवर्णको यावत्करणाद् दृश्यः ।

[पृष्ठ० १५.]

(१) 'बहूहिं' इत्यत्र वह्वीभिः कुब्जिकाभिः यावत्करणाद्वामनिकाभिः चेटिकाभिः परिक्षिप्ता इत्यादिवर्णको दृश्यः ।(२३)'जहा मेहो महेलियावज्जं'ति यथा प्रथमे ज्ञाते मेघकुमारो मातापितरौ सम्बोधयति एवमयमपि । केवलं तत्र मात्रा । तं प्रतीदमुक्तं । एतास्तव भार्याः सदृशवयसः सदृशराजकुलेभ्य आनीता भुङ्क्ष्व तावदेताभिः सार्द्धं विषयसुखमित्यादि तदिह न वक्तव्यं, अपरिणीतत्वात्तस्य, कियत्तद्वक्तव्यम् ? इत्याह—'जाव वड्ढियकुले' त्ति त्वं जातोऽस्माकमिष्टपुत्रो नेच्छामस्त्वया वियोगं सोढुं ततो भुंक्ष्व भोगान् यावद्वयं जीवाम इत्यत आरभ्य यावदस्मासु दिवं गतेषु परिणतवयाः वर्द्धिते कुलवंशतन्तुकार्ये निरपेक्षः सन् प्रव्रजिष्यसीति ।

[पृष्ठ० १६.]

(७-८) 'खेलासवा' इह यावत्करणात् 'सुक्कासवा' सोणियासवा' यावदवश्यं विप्रहातव्याः । (१२) 'आघवित्तए'त्ति आख्यातुं भणितुमित्यर्थः ।

(१४-१५)'निक्खमणं जहा महाबलस्स' यथा भगवत्यां महाबलस्य निष्क्रमणं राज्याभिषेकशिबिकारोहणादिपूर्वकमुक्तमेवस्यापि वाच्यं। किमन्तम् ? इत्याह-'जाव तमाणाए तहा २ जाव संजमइ'त्ति तस्य प्रव्रजितस्य किल भगवानुपदिशति स्म-'एवं देवाणुप्पिया! गंतव्वं चिट्ठियव्वं निसीयव्वं तुयट्टियव्वं भुंजयव्वं भासियव्वं एवं उट्ठाए २ पाणेहिं भूतेहिं सत्तेहिं संजमेणं संजमेणं संजमियव्वं अस्सिं च णं अट्ठे नो पमाइयव्वं, तए णं गयसुकुमाले अणगारे अरहओ अरिट्ठनेमिस्स अंतिए इमं एयारूवं धम्मियं उवएसं सम्मं पडिच्छइ तमाणाए तह गच्छइ तह चिट्ठइ तह निसीयइ तह निसीयइ तह तुयट्टइ तह भुंजइ तह उट्ठाए २ पाणेहिं ४ संजमेणं संजमइ'।(१८-१९)'जं चेव दिवसं पव्वइए' इत्यादि, यदिह तद्दिनप्रव्रजितस्यापि गजसुकुमारमुनेः प्रतिमाप्रतिपत्तिरभिधीयते तत्सर्वज्ञेनारिष्टनेमिनोपदिष्टत्वादविरुद्धमितरथा प्रतिमाप्रतिपत्तावयं न्यायो यथा-'पडिवज्जइ एयाओ संघयणधिईजुओ महासत्तो। पडिमाओ भावियप्पा सम्मं गुरुणा अणुण्णाओ ॥१॥ गच्छेच्चिय निम्माओ जा पुव्वा दस भवे असंपुण्णा। नवमस्स तइयवत्थुं होइ जहण्णो सुयाभिगमो ॥२॥" [प्रतिपद्यते एताः संहननधृतियुतो महासत्त्वः प्रतिमा। भावितात्मा सम्यग् गुरुणाऽनुज्ञातः ॥१॥ गच्छे एव निर्माजः यावत् पूर्वाणि दश भवेयुरसंपूर्णानि। नवमस्य तृतीयवस्तु भवति जघन्यः श्रुताधिगमः ॥२॥] इति,

[पृष्ठ० १७.]

(७) ईसिपब्भारगएणं'ति ईषदवनतवदनेन 'जाव'त्ति करणात् एतद्दृष्टव्यं 'वग्घारियपाणी' प्रलम्ब-

भुज इत्यर्थः'अणिमिसनयणे सुक्कपोग्गलनिरुद्धदिट्ठी' ।(९-१२) 'सामिधेयस्स'त्ति समित्समूहस्य 'समिहाओ'त्ति इन्धनभूताः काष्ठिकाः 'दब्भे'त्ति समूलान् दर्भान् 'कुसे' त्ति दर्भाग्राणीति 'पत्तामोडयं य'त्ति शाखिशाखाशिखा-मोटितपत्राणि देवतार्चनार्थानीत्यर्थः । (१२) 'अ-दिट्ठदोसपइयं'ति दृष्टो दोषश्चौर्यादिर्यस्याः सा तथा सा चासौ पतिता च-जात्यादेर्बहिष्कृतेति दृष्ट-दोषपतिता न तथेत्यदृष्टदोषपतिता. अथवा न दृष्टदोषपतितेत्यदृष्टदोषपतिता, 'कालवत्तिणि'न्ति का-ले-भोगकाले यौवने वर्त्तत इति कालवर्त्तिनी,तां 'विप्प-जहित्ता'विप्रहाय।(२५-२६)'फुल्लियकिंसुयसमाणे'त्ति वि-कसितपलाशकुसुमसमानान् रक्तानित्यर्थः 'खादिराङ्गारा-न्' खदिरदारुविकारभूताङ्गारान् 'कहल्लेणं' कर्परेण ।

[पृष्ठ० १८.]

(४)अत्यर्थं यावत्करणादिहव एकार्थाः विपुला तीव्रा च-ण्डा प्रगाढा कटुकी कर्कशा इत्येवंलक्षणा द्रष्टव्याः । (६) 'अ-प्पदुस्समाणे'त्ति अप्रद्विषन्-द्वेषमगच्छन्नित्यर्थः (९) 'कम्मरयविकिरणकरं' कर्म्मरजोवियोजकम् 'अपु-व्वकरणं'ति अष्टमगुणस्थानकम् । (१०) 'अ-णंते' इह यावत्करणादिदं दृश्यम्—'अणुत्तरे निव्वाघाए निरावरणे कसिणे पडिपुण्णे'त्ति । (११) 'सिद्धे' इह यावत्करणात् 'बुद्धे मुत्ते परिणिव्वुए'त्ति दृश्यं, (१५) 'गीतगंधव्वनिनाए'त्ति गीतं सामान्यं गन्धर्वं तु मृदङ्गादिनादसम्मिश्रमिति,(१९)'भडचडगरपहकरवंद-परिक्खित्ते' भटानां ये चटकरप्रहकरा-विस्तारवत्समू-हास्तेषां यद्वृन्दं तेन परिक्षिप्तः । (२१)'पहारेत्थ गमणाए' त्ति गमनाय संप्रधारितवानित्यर्थः ।

[पृष्ठ० १९.]

(१) 'जुण्णं' इह यावत्करणात् 'जराजज्जरियदेहं आउरं झुसियं' बुभुक्षितमित्यर्थः 'पिवासियं दुब्बलं' इति द्रष्टव्यमिति। 'महइमहालयाओ'त्ति महातिमहतः इष्टकाराशेः सकाशात्।

[पृष्ठ० २१.]

(८)बहुकम्मणिज्जरत्थं साहिज्जे दिण्णे'त्ति प्रतीतमिति। (१५) 'ठिइभेएणं'ति आयुःक्षयेण भयाध्यवसानोपक्रमेणेत्यर्थः ।

[पृष्ठ० २२.]

(२-३) 'तं नायमेयं अरहय'त्ति तदेवं ज्ञातं सामान्येन एतद्गजसुकुमालमरणमर्हता-जिनेन 'सुयमेयं' स्मृतं पूर्वकाले ज्ञातं सत् कथनावासरे स्मृतं भविष्यति विज्ञातं-विशेषतः सोमिलेनवमभिप्रायेण कृतमेतदित्येवमिति शिष्टं-कृष्णवासुदेवाय प्रतिपादितं भविष्यतीति। (८) 'सपक्खि सपडिदिसिं'ति समक्षं-समानपार्श्वतया सप्रतिदिक्-समानप्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थः, अभिमुखागमने हि परस्परसमावेव दक्षिणवामपार्श्वौ भवतः,एवं विदिशावपीति। (२०-२२) 'एवं खलु जंबू! समणेणं भगवया जाव संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स अट्ठमस्स अज्झयणस्स अयमट्ठे पण्णत्तेत्तिबेमी'ति निगमनम्। एवमन्यानि पञ्चाध्ययनानि, एवमेतैस्त्रयोदशमिस्तृतीयो वर्गो निगमनीयः।

[पृष्ठ० २४.]

चतुर्थे वर्गे दशाध्ययनानि।

[पृष्ठ० २६.]

पञ्चमेऽपि तथैव, तत्र प्रथमे (१५) 'सुरग्गिदीवायणमूलाए 'त्ति सुरा च-मद्यं कुमाराणामुन्मत्तताकारणं अग्निश्च—अग्निकुमारदेवसंधुक्षितो द्वीपायनश्च—सुरापानमत्तयुष्मत्कुमारखलीकृतः कृतनिदानो बालतपस्वी सम्प्राप्ताग्निकुमारदेवत्वः एते मूलं—कारणं यस्य विनाशस्य स तथा, अथवा सुरश्चासावग्निकुमारश्चाग्निदाता द्वीपायनश्चेति सुराग्निर्द्वैपायनः शेषं तथैव । (२१) ' परिभाइत्ता ' इह 'दाणं च दाइयाणं'ति संस्मरणीयं ।

[पृष्ठ० २८.]

(१-२) 'कोसंबवणकाणणे' पाठान्तरेण 'कोसंबकाणणे' 'पुढवि'त्ति 'पुढवीसिलापट्टए'त्ति दृश्यं, पीयवत्थ'ति 'पीयवत्थपच्छादियसरीरे'त्ति दृश्यं। (१९) 'तिवई'न्ति त्रयाणां पदानां समाहारस्त्रिपदी-मल्लस्येव रङ्गभूमौ पदत्रयविन्यासविशेषस्तां छिनत्ति—करोति ।

[पृष्ठ० २९.]

(९-१०) राजा—प्रसिद्धो राजा युवराजः—राज्यार्हः ईश्वरः प्रभुरमात्यादिः तलवरो—राजवल्लभो राजसमानः माडम्बिकः—मडम्बाभिधानसन्निवेशविशेषस्वामी कौटुम्बिकः-द्वित्र्यादिकुटुम्बनेता ईभ्यादयः प्रतीताः।(१२-१३) 'पच्छाउरस्सवि'त्ति'पच्छ'त्ति प्रव्रजता यद्विमुक्तं कुटुम्बकं तन्निर्वाहार्थमातुरः-साबाधमानसो यस्तस्यापि यथाप्रवृत्तां-यथाप्ररूपितां वृत्तिं—आजीवनम् 'अनुजानाति' पूर्ववद्ददाति न पुनर्वृत्त्यर्जकस्य प्रव्रजितत्वेन पाश्चात्यनिर्वाह्यतत्कुटुम्बस्य तामपहरतीति ।

[पृष्ठ० ३१.]

(१२) 'जाव किमंग पुण' इत्यत्र 'उदुम्बरपुप्फं-पिव दुल्लभा सवणयाए किमंग पुण पासणयाए'त्ति द्रष्टव्यमिति।

[पृष्ठ० ३२.]

(२) 'आलित्ते ण'मित्यादाविदं दृश्यम्–आदीप्तो भदन्त ! लोकः एवं प्रदीप्तः आदीप्तप्रदीप्तश्च जरया मरणेन च, तत इच्छामि देवानां प्रियैः स्वयमेवात्मानं प्रव्राजितुं यावत् आचारगोचरविनयवैनयिकचरणयात्रा-मात्रप्रवृत्तिकं धर्ममाख्यातुमिति, यात्रामात्रार्थं च वृत्तिर्यत्र स तथा तम्। (८) 'ईरियासमिया' इत्यादौ यावत्करणाद्ग्रन्थान्तरेषु 'भासासमिया' इत्यादि 'मण-गुत्ता' इत्यादि 'वयगुत्ता गुत्तिंदिया गुत्तबंभचारिणी'ति द्रष्टव्यं। (१०)'बहूहिं' इत्यत्रैवं द्रष्टव्यं—'छट्ठट्ठमदसम-दुवालसेहिं मासद्धमासखमणेहिं विविहेहिं तवोकम्मेहिं अप्पाणं भावेमाणा विहरइ'त्ति। (१६)' जस्सट्ठाए कीरइ नग्गभावे ' इत्यादौ यावत्करणादिदं दृश्यं—' मुंडभावे केसलोए बंभचेरवासे अण्हाणगं अच्छत्तयं अणुवाहणयं भूमिसेज्जाओ फलगलसिज्जाओ परघरप्पवेसे लद्धाव-लद्धाइं माणोवमाणाइं परेसिं हीलणाओ निंदणाओ खिंसणाओ तालणाओ गरहणाओ उच्चावया विरूवरूवा बावीसं परीसहोवसग्गा गामकंटगा अहियासिज्जंति तमट्ठमाराहेइ'त्ति कण्ठ्यं। नवरं 'हीलना' अनभ्युत्थानादि। 'निन्दना' स्वमनसि कुत्सा। 'खिंसणा'लोकसमक्ष एव जा-त्याद्युद्घट्टनं। 'तर्जना' ज्ञास्यसि रे जाल्मेत्यादि भणनं। 'ताडना'चपेटादिना।'गर्हा'गर्हणीयसमक्षं कुत्सा। 'उच्चा-वचा' अनुकूलप्रतिकूलाः असमञ्जसा इत्यर्थः।'विरूपरूपाः'

विविधस्वभावा द्वाविंशतिः परीषहाः । उपसर्गाश्च षोडश । 'ग्रामकण्टका' इन्द्रियग्रामस्य बाधकत्वेन कण्टका इवेति ।

[पृष्ठ० ३३.]

(५) 'अट्ठवि पउमावइसरिसाओ' त्ति पद्मावत्या सहाष्टौ, ताश्च पद्मावतीसदृशाः । समानवक्तव्यता इत्यर्थः । परं नामसु विशेषः । एवं च 'अट्ठ अज्झयण'त्ति एतान्यष्टावध्ययनानि च वासुदेवभार्याष्टकप्रतिबद्धत्वात् । अन्त्यं तु अध्ययनद्वयमष्टकविलक्षणं वासुदेवस्नुषाप्रतिबद्धत्वादिति । पञ्चमस्य वर्गस्य निक्षेपो वाच्यः ।

[पृष्ठ० ३४]

(३–७) षष्ठस्य चोपक्षेपस्तत्र च षोडशाध्ययनानि, तेषु श्लोकेनाष्टावष्टौ तु गाथयोक्तानीति ।

[पृष्ठ० ३५.]

(१४) 'किण्हे जाव 'त्ति इह यावत्करणात् 'किण्हे किण्होभासे नीले नीलोभासे' इत्यादि मेघनिकुरम्बभूत इत्येतदन्त आरामवर्णको दृश्यः ।

[पृष्ठ० ३६.]

(१०–११) 'ललिय 'त्ति दुर्ललितगोष्ठी भुजङ्गसमुदायः । आढ्या यावच्छब्दाद्दीप्ता बहुजनस्यापरिभूता । 'जं कयसुकय 'त्ति यदेव कृतं शोभनमशोभनं वा तदेव सुष्ठु कृतमित्यभिमन्यते पितृपौरादिभिर्यस्याः सा यत्कृतसुकृता । (१३) 'पमोए त्ति महोत्सवः ।

[पृष्ठ० ३७.]

(३) 'अग्गाइं 'त्ति अग्रे भवान्यग्राणि प्रधानानीत्यर्थः वराणि तान्येव, एकार्थशब्दोपादानं तु प्राधा-

न्यप्रकर्षख्यापनार्थं ।(१०) 'अवओडयबंधणयं'ति अवमोटनतोऽवकोटनतो वा पृष्ठदेशे बाहुशिरसा संयमनेन बन्धनं यस्य स तथा । (१८) 'दवदवस्स 'त्ति द्रुतं द्रुतं ।

[पृष्ठ० ३८.]

(५) 'सुवत्तं णं एस कट्ठे ' व्यक्तं स्फुटम् एषः यक्षः प्रतिमारूपः 'काष्ठं' दारु तन्मयत्वाद्देवताशून्यत्वेनाकिञ्चित्करत्वादिति । (२१-२३) 'सइरं निग्गच्छउ 'त्ति स्वैरं-यथेष्टं निर्यातु ।

[पृष्ठ० ३९.]

(१२) 'इह आगय ' मित्यादि, इह नगरे आगतं प्रत्यासन्नत्वेऽप्येवं व्यपदेशः स्यात् । अत उच्यते-इह संप्राप्तं प्राप्तावपि विशेषाभिधानायोच्यते इह समवसृतं-धर्मव्याख्यानप्रह्वतया व्यवस्थितं, अथवा इह नगरे पुनरिहोद्याने पुनरिह साधूचितावग्रहे इति ।

[पृष्ठ० ४०.]

(११) 'सुद्धप्प'त्ति शुद्धात्मा यावत्करणात् 'वेसियाइं पवरवत्थाइं परिहिए अप्पमहग्घाभरणालंकियसरीरे '।

[पृष्ठ० ४१.]

(७) 'वत्थंतेणं'ति वस्त्राश्चलेन 'करयलपरिग्गहियं सिरसावत्तं दसनहं अंजलि मत्थए कट्टु' इति द्रष्टव्यं ।

[पृष्ठ० ४२.]

(६-७) 'नो चेव णं संचाएइ सुदंसणं समणोवासयं तेयसा समभिपडित्तए' त्ति न शक्नोति सुदर्शनं समभिपतितुम् आक्रमितुमित्यर्थः । केन ? तेजसा प्रभावेन सुदर्शनसम्बन्धिनेति ।

[पृष्ठ० ४५.]

(१) सहत इत्यादीनि एकार्थानि पदानीति केचित्। अन्ये तु सहते भयाभावेन क्षमते कोपाभावेन तितिक्षते दैन्याभावेन अधिसहते आधिक्येन सहत इति। (५-६) 'अदीणे' त्यादि, तत्रादीनः शोकाभावात् अविमना न शुन्यचित्तः अकलुषो द्वेषवर्जितत्वात् अनाविलः जनाकुलो वा निःक्षोभत्वात् अविषादी किं मे जीवितेनेत्यादिचिन्तारहितः अत एवापरितान्तः अविश्रान्तो योगः समाधिर्यस्य स तथा स्वार्थिकेनन्तत्त्वाच्चापरितान्तयोगी । (११) 'बिल'-मिवेत्यादि, अस्यायमर्थो-यथा बिले पन्नगः पार्श्वासंस्पर्शेनात्मानं प्रवेशयति तथा यमाहारं मुखेनासंस्पृशन्निव रागविरहितत्वादाहारयति—अभ्यवहरतीति ।

[पृष्ठ० ४७.]

(१) अतिमुक्तककथानके किञ्चिल्लिख्यते (१५) 'इंदट्ठाणे'त्ति यत्रेन्द्रयष्टिरूर्ध्वीक्रियते ।

[पृष्ठ० ४८.]

(५) 'जा णं'ति येन भिक्षां दापयामि णमित्यलङ्कारे ।

[पृष्ठ० ४९.]

(९) 'जाव पडिदंसेइ' त्ति इह यावत्करणात् 'गमणाए पडिक्कमइ भत्तपाणं आलोएइ'त्ति द्रष्टव्यं ।

[पृष्ठ० ५०.]

(९-१०)'काहे व'त्ति कस्यां वेलायां प्रभातादिकायां 'कहिं व'त्ति क्व क्षेत्रे, 'कहं व 'ति केन प्रकारेण, 'किचच्चिरेण' कियति कालेऽतिक्रान्ते, इत्यर्थः । 'कम्मायणेहिं' ति कर्मणां-ज्ञानावरणादीनामायतनानि-आदानानि तैः । कर्मणां ज्ञानावरणादीनामायतनानि

आदानानि वा बन्धहेतव इत्यर्थः । इति कर्मायतनानि कर्मादानानि वा। पाठान्तरेण 'कम्मावयणेहिं' ति तत्र कर्मापतति आत्मनि संभवति तानि तथा।,

[पृष्ठ० ५३.]

(२२) अष्टमे तु किमपि लिख्यते—'रयणावलि' त्ति रत्नावली आभरणविशेषः। रत्नावलीव रत्नावली। यथा हि रत्नावली उभयत आदिसूक्ष्मस्थूलस्थूलतरविभागकाहलिकाख्यसौवर्णावयवद्वययुक्ता भवति, पुनर्मध्यदेशे स्थूलविशिष्टमण्यलङ्कृता च भवति, एवं यत्तपः पट्टादावुपदृश्यमानमिममाकारं धारयति तद्रत्नावलीत्युच्यते। तत्र चतुर्थमेकेनोपवासेन षष्ठं द्वाभ्यामष्टमं त्रिभिः। ततोऽष्टौ षष्ठानि,तानि च स्थापनायां चत्वारि चत्वारि कृत्वा पङ्क्तित्रयेण नव कोष्ठकान् कृत्वा मध्यकोष्ठे शुन्यं विधाय शेषेस्वष्टास्वष्ट षष्ठानि रचनीयानि। ततश्चतुर्थादि चतुस्त्रिंशत्तमपर्यन्तं। चतुस्त्रिंशत्तमं च षोडशभिरुपवासैः। ततो रत्नावलीमध्यभागकल्पनया चतुस्त्रिंशत्षष्ठानि, एतेषां स्थूलमणितया कल्पितत्वात्, एतानि चोत्तरार्धेण द्वे त्रीणि चत्वारि पञ्च षट् पञ्च चत्वारि त्रीणि द्वे च स्थापनीयानि, अथवाऽष्टाभिः षड्भिश्च रेखाभिः पञ्चत्रिंशत्कोष्ठकान् विधाय मध्ये शुन्यं कृत्वा शेषेषु चतुस्त्रिंशत्षष्ठानि स्थापनीयानीति। एवं चतुस्त्रिंशत्तमादीनि चतुर्थान्तानि पुनरप्यष्ट च षष्ठानि। स्थापना त्वेषां पूर्ववत्। पुनरप्यष्टमषष्ठचतुर्थानीति। प्रथमायां परिपाट्यां सर्वकामगुणितं पारयति। तत्र सर्वे कामगुणा अभिलषणीया रसादिगुणाः सञ्जाता यस्मिन् तत्तथा सर्वरसोपेतमित्यर्थः। भोजनमिति गम्यते। पारणकसंग्रहगाथा—"पढमंमि सव्वकामं पारणयं बीइए

विगइवज्जं । तइयं च अलेवाडं आयंबिलमो चउत्थंमि" ॥ पारणक इति गम्यते । वाचनान्तरे—" पढमंमि सव्वगुणिए पारणक " मिति दृश्यते ।

[पृष्ठ० ५८.]

(२०) 'ओरालेण'मिह यावत्करणादिदं दृश्यं—'पयत्तेणं पग्गहिए'णं कल्लाणेणं सिवेणं धण्णेणं मंगल्लेणं सस्सिरीएणं उदग्गेणं उत्तमेणं उदारेणं तवोकम्मेणं सुक्का भुक्खा निम्मंसा अट्ठिचम्मावणद्धा किडिकिडियभूया किसणा धमणिसंतया जाया यावि होत्था, जीवंजीवेणं गच्छइ जीवंजीवेणं चिट्ठइ भासं भासिस्सामित्ति गिलाइ से जहा नामए कट्ठसगडिया इ वा पत्तसगडिया इ वा इंगालसगडिया इ वा उण्हे दिण्णा सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ, एवामेव काली वि अज्जा ससद्दं गच्छइ ससद्दं चिट्ठइ उवचिया तवेणं तेएणं अवचिया मंससोणिएणं हुयासणेव भासरासिपलिच्छण्णा तवेणं तेएणं तवतेयसिरीए अईव २ उवसोभेमाणी २ चिट्ठइ'त्ति, इह तपोविशेषणशब्दा एकार्थाः, अर्थभेदविवक्षायां तु प्रथमज्ञातविवरणानुसारेण ज्ञेयाः । 'जीवंजीवेणे' ति–जीवबलेन न शरीरबलेनेत्यर्थः ।

[पृष्ठ० ५७.]

(४) ' कणगावलि 'त्ति कनकमयमणिकरूप आभरणविशेषः ।

(१२) 'खुड्डागं सीहनिक्कीलियं'ति वक्ष्यमाणमहदपेक्षया क्षुल्लकं ह्रस्वं सिंहस्य निष्क्रीडितं विहृतं गमनमित्यर्थः । सिंहनिष्क्रीडितं तदिव यत्तपस्तत्सिंहनिष्क्री-

डितमुच्यते। सिंहो हि गच्छन् गत्वा गत्वा अतिक्रान्तदेशमवलोकयति। एवं यत्र तपसि अतिक्रान्तं तपोविशेषं पुनः पुनरासेव्याग्रेतनं तत्तत् प्रकरोति तत्सिंहनिष्क्रीडितमिति। इह च एकद्व्यादय उपवासाश्चतुर्थषष्ठादिशब्दवाच्याः। एतस्य च रचनैवं भवति। एकादयो नवान्ताः क्रमेण स्थाप्यन्ते। पुनरपि प्रत्यागत्य नवादय एकान्तास्ततश्च द्व्यादीनां नवान्तानामग्रे प्रत्येकमेकादयोऽष्टान्ताः स्थाप्यन्ते। ततो नवाद्येकान्तप्रत्यागतपङ्क्त्यां अष्टादीनां द्व्यन्तानामादौ सप्तादय एकान्ताः एकान्ताः स्थाप्यन्त इति। स्थापना चेयं–।१।२।१।३।२।४।३।५।४।६।५।७।६।८।७।९।८।९।७।८।६।७।५।६।४।५।३।४।२।३।१।२।१॥ दिनसङ्ख्या चैवम्। इह द्वे नवकसङ्कलने। तत एका ४५। पुनः ४५। अन्त्या चाष्टसङ्कलना ३६। अपरा च सप्तसङ्कलना २८। तथा पारणकानि ३३। तदेवं सर्वसङ्ख्या १८७। एते चैवं षण्मासाः सप्तदिनाधिका भवन्ति, एतेषु च चतुर्गुणितेषु द्वे वर्षे अष्टाविंशतिदिनाधिके भवतः।

[पृष्ठ० ५८.]

(९) एवं महासिंहनिष्क्रीडितमपि। नवरमेकादयः षोडशान्ताः षोडशादयश्चैकान्ताः स्थाप्यन्ते। ततश्च द्व्यादीनां षोडशान्तानामग्रे प्रत्येकमेकादयः पञ्चदशान्ताः षोडशादिषु त्वेकान्तेषु पञ्चदशादीनां द्व्यन्तानामादौ प्रत्येकं चतुर्दशादयः एकान्ताः स्थाप्यन्ते। दिनमानं त्वेवम्–इह षोडशसङ्कलनाद्वयं १३६ पञ्चदशसङ्कलना १२० चतुर्दशसङ्कलना १०५ पारणकानि ६१ सर्वाग्रं ५५८।

[पृष्ठ० ६०.]

(४) 'खुड्डियं सव्वओभद्दं पडिमं'ति क्षुद्रिका-महत्यपेक्षया। सर्वतः सर्वासु दिक्षु विदिक्षु च भद्रा-समसङ्ख्येति सर्वतोभद्रा। तथाहि-एकादीनां पञ्चान्तानामङ्कानां सर्वतोभावात् पञ्चदश पञ्चदश सर्वत्र तस्यां जायन्त इति। स्थापना चेयम्।

क्षुद्रसर्वतोभद्रा

१	२	३	४	५
३	४	५	१	२
५	१	२	३	४
२	३	४	५	१
४	५	१	२	३

स्थापनोपायगाथा-"एगाई पंचंते ठविउं मज्झं तु आइमणुपंतिं। सेसे कमसो ठविउं जाण लहुसव्वओभद्दं ॥ १ ॥" इति। तपोदिनानीह पञ्चसप्ततिः, पारणकदिनानि तु पञ्चविंशतिरिति, सर्वाणि दिनानि शतमेकस्यां परिपाट्यां, चतसृषु त्वेतदेव चतुर्गुणम्।

[पृष्ठ० ६१]

महासर्वतोभद्रा

१	२	३	४	५	६	७
४	५	६	७	१	२	३
७	१	२	३	४	५	६
३	४	५	६	७	१	२
६	७	१	२	३	४	५
२	३	४	५	६	७	१
५	६	७	१	२	३	४

(२६) एवं महासर्वतोभद्राऽपि। नवरमेकादयः सप्तान्ता उपवासाः। तस्यां स्थापनोपायगाथा—"एगाई सत्तंते ठविउं मज्झं तु आइमणुपंतिं। सेसे कमसो ठविउं जाण महासव्वओभद्दं॥१॥

इह षण्णवतिशतं तपोदिनानां एकोनपञ्चाशच्च पारणकदिनानि ततोऽस्यां द्वे शते पंचचत्वारिंशदधिके दिनानां भवति। इत्येवमेकस्यां परिपाट्यां। चतसृषु त्वेतदेव चतुर्गुणमिति।

(२४) भद्रोत्तरप्रतिमायाः स्थापनोपायगाथेयं —"पंचाई य नवंते ठविउं मज्झं तु आदिमणुपंतिं। सेसे कमसो ठविउं जाण भद्दोत्तरं खुड्डुं ॥१॥" इह पंचसप्तत्यधिकं

शतं तपोदिनानां। पंचविंशतिस्तु पारणकदिनानां।एवं शतद्वयं दिनानामेकस्यां पारिपाठ्यां भवति। तच्चतुष्टये त्वेतदेव चतुर्गुणमिति।वाचनान्तरे प्रतिमात्रयस्य लक्षणगाथा उपलभ्यन्ते।यथा-"आई दोण्ह चउत्थं आई भद्दोत्तराए बारसमं। बारसमं सोलसमं वीसइमं चेव चरिमाइं॥१॥" आदिः-प्रथमं तपः द्वयोः-क्षुद्रसर्वतोभद्रमहासर्वतोभद्रयोः प्रतिमयोश्चतुर्थ-एकोपवासः,तथा आदिः-आद्यं तपो भद्रोत्तरायां-तृतीयप्रतिमायां द्वादशं-उपवासपंचकं, ततः क्रमेण द्वादशं-उपवासपञ्चकं षोडशं-उपवाससप्तकं विंशतितमं चैव-उपवासनवकम्, एवं च चरमानि सर्वान्तिमतपांसि शेषाणि तु क्रमेण स्थाप्यन्त इति तपस्त्रयेऽपि प्रथमपंक्तिरचनेति। अथ द्वितीयादिपंक्तिरचनार्थमाह—"पढमं तइयं तो जाव चरिमयं ऊणमाइओ पूरे। पंच य परिवाडीओ खुड्डगभद्दुत्तराए य ॥ २ ॥" प्रथमपंक्तौ 'तइयं'ति तृतीयमंङ्कं पढमं-द्वितीयपंक्तिरचनायां प्रथमं स्थापयेत्। स च क्षुद्रसर्वतोभद्रायां त्रिको भवति। भद्रोत्तरायां तु सप्तकः। 'तो'त्ति ततोऽनन्तरं क्रमेणोत्तरान् स्थापयेद् यावच्चरमं। स च सर्वतोभद्रायां चतुष्ककानन्तरः पंचको भवति। भद्रोत्तरायां त्वष्टकान्तरो नवक इति। ततश्चरमानन्तरं यदूनं कोष्ठकाज्ञातं तदादितः-एककादेरारभ्य पूरयेदिति, एवं चरमात्परत एकको द्विकश्च सर्वतोभद्रायां। इतरस्यां तु पंचकः षट्कश्चेति द्वितीयपंक्तिस्थापना। एवमेवोपरितन्यपेक्षयाऽधस्तनो इत्येवं सर्वाः पंच परिपाट्याः—पंक्तयो रचनीयाः।'खुड्ड'त्ति क्षुद्रकसर्वतोभद्रायां भद्रोत्तरायां चेति। गाथार्थश्चायं प्रागुक्तयन्त्रकादवसेय इति। अथ महासर्वतोभद्राया द्वितीयादिपंक्तिरचनार्थमाह—" पढमं तु चउत्थं जाव चरिमयं ऊणमाइओ पूरे। सत्त य परि-

वाडीओ महालए सव्वओभद्दे ॥ ३ ॥" महासर्वतोभद्रायां द्वितीयायां पंक्तौ कर्तव्यतायां प्रथमं–आदौ चतुर्थं –प्रथमपंक्त्यपेक्षया चतुर्थस्थानवर्त्तिनं, यथा प्रथमपंक्तौ चतुष्ककस्ततः क्रमेणान्यानवस्थाप्य यावच्चरमं यथा सप्तकस्ततोऽनन्तरं यदूनं पंक्तेस्तदादितः पूरयेत्। एवं च सप्त परिपाट्यः–पंक्तयः पूरयितव्याः। 'महालये'त्ति महति सर्वतोभद्रे–सर्वतोभद्रप्रतिमायामिति।

[पृष्ठ० ६२.]

(१२) मुक्तावली सुज्ञानैव। नवरं तस्यां चतुर्थं। ततः षष्ठादीनि चतुस्त्रिंशत्तमपर्यन्तानि चतुर्थभक्तान्तरितानि। ततश्चतुर्थं। ततः प्रत्यावृत्त्या द्वात्रिंशत्तमादीनि षष्ठान्तानि। ततश्चतुर्थं च करोति। एवं चेयं तपसि इयत्प्रमाणा भवति–षोडशसङ्कलनादिनाः १६६ पंचदशसङ्कलना च १२० चतुर्थानि २८ पारणकानि ६९। एषां च मीलनेन मासाः ११ दिनानि १३ भवन्ति। सूत्रे तु दिनानि १५ दृश्यन्ते तत्तु नावगम्यत इति।

[पृष्ठ० ६४.]

(३–४)अथानन्तरोदितानां काल्यादिसाध्वीनां पर्यायपरिमाणप्रतिपादनायाह–'अट्ठ य' गाहा, अष्ट च वर्षाण्यादिं कृत्वा एकोत्तरिकया–एकोत्तरतया क्रमेण यावत् सप्तदश तावच्छ्रेणिकभार्याणां पर्याय इति ॥ यदिह न "व्याख्यातं तज्ज्ञाताधर्मकथाविवरणादवसेयम् ॥ एवं च समाप्तमन्तकृद्दशाविवरणमिति॥

अनन्तरसपर्यये जिनवरोदिते शासने,
यकेह समयानुगा गमनिका किल प्रोच्यते।
गमान्तरमुपैति सा तदपि सद्भिरस्यां कृता-
वरूढगमशोधनं ननु विधीयतां सर्वतः॥१॥

इत्यन्तकृद्दशावृत्तिः सम्पूर्णा॥

[श्रीचन्द्रगच्छीयश्रीमदभयदेवविरचितानुत्तरौपपातिकदशावृत्तिः ।]

[पृष्ठ० ६५]

अथानुत्तरौपपातिकदशासु किञ्चिद्व्याख्यायते। तत्रानुत्तरेषु विमानविशेषेषूपपातो जन्म अनुत्तरोपपातः स विद्यते येषां तेऽनुत्तरौपपातिकास्तत्प्रतिपादिका दशाः। दशाध्ययनप्रतिबद्धप्रथमवर्गयोगाद्दशाः ग्रन्थविशेषोऽनुत्तरौपपातिकदशास्तासां च सम्बन्धसूत्रं। तद्व्याख्यानं च ज्ञाताधर्मकथाप्रथमाध्ययनादवसेयं शेषं सूत्रमपि कण्ठ्यं ॥

[पृष्ठ० ७२]

(५) नवरं तृतीयवर्गे 'वुत्तपडिवुत्तय'त्ति प्रव्रज्याग्रहणश्रवणमूर्च्छितोत्थिताया मातुः पुत्रस्य च परस्परं प्रव्रज्याग्रहणनिषेधनविषया तत्समर्थनविषया चोक्तिप्रत्युक्तिरित्यर्थः।(६-७) महाबलो भगवत्यां। थावच्चापुत्रःपञ्चमे ज्ञाताध्ययने। (१७)तथा 'आयंबिलं'ति शुद्धौदनादि। (१९) 'संसट्ठं'ति संसृष्टहस्तादिना दीयमानं संसृष्टम्। 'उज्झियधम्मियं'ति उज्झितं-परित्यागः स एव धर्मः-पर्यायो यस्यास्ति तदुज्झितधर्मिकं. (२०) 'समणे'-त्यादि श्रमणो-निर्ग्रन्थादिः ब्राह्मणः-प्रतीतः अतिथिः-भोजनकालोपस्थितः प्राघूर्णकः कृपणो-दरिद्रः वनीपको याचकविशेष..

[पृष्ठ० ७३]

(९-१०) 'अब्भुज्जयाए'त्ति अभ्युद्यताः-सुविहितास्तत्सम्बन्धित्वादेषणाऽभ्युद्यता तया, 'पयययाए' त्ति प्रयतया प्रकृष्टयत्नवत्या, 'पयत्ताए'त्ति प्रदत्तया गुरुभिरनुज्ञातयेत्यर्थः. 'पग्गहियाए'त्ति प्रगृहीतयाप्रकर्षेणाभ्युपगतया (१२-१४)अदीनः अदीनाकारयुक्त इत्यर्थः अ,-

'विमनाः' अविगतचित्ता अशून्यमना इत्यर्थः, अकलुषः क्रोधादिकालुष्यरहितत्वात्, 'अविषादी' विषादवर्जितः, 'अपरितन्तयोगी' अविश्रान्तसमाधिः, 'जयणघडणजोग-चरित्ते'त्ति यतनं-प्राप्तेषु योगेषूद्यमकरणं घटनं च-अप्राप्तानां तेषां प्राप्त्यर्थं यत्नः, यतनघटनप्रधाना योगाः संयमव्यापारा मनःप्रवृत्तयो वा यत्र तत्तथा तदेवंभूतं चरित्रं यस्य स तथा। 'अहापज्जत्तं'त्ति यथापर्याप्तं-यथा-लब्धमित्यर्थः। 'समुदाणं'ति भैक्ष्यं। (१८) 'बिलमिवे'-त्यादि, अस्यायमर्थः-यथा बिले पन्नगः पार्श्वासंस्पर्शे-नात्मानं प्रवेशयति तथाऽयमाहारं मुखेनासंस्पृशन्निव रागविरहितत्वादाहारयति-अभ्यवहरतीति।

[पृष्ठ० ७४]

(८) ' तवरूवलावण्णे ' त्ति-तपसा-करण-भूतेन रूपस्य-आकारस्य लावण्यं-सौन्दर्यं तपोरूपलाव-ण्यमभूत्। (८) शुष्कछल्ली-शुष्कत्वक् काष्ठस्य सत्का पादुका काष्ठपादुका प्रतीता 'जरग्गओवाहण'त्ति जरत्का-जरती जीर्णेत्यर्थः सा चासावुपानच्चेति जरत्कोपानत्। (१०) 'अट्ठिचम्मछिरत्ताए'त्ति अस्थीनि च चर्म च शिराश्च-स्नायवो विद्यन्ते ययोस्तौ तथा तद्भावस्तत्ता तथा अस्थिचर्मशिरावत्तया प्रज्ञायेते यदुत पादावेता-विति न पुनर्मांसशोणितवत्तया तयोः क्षीणत्वादिति। (१२-१३) 'अयमेयारूवे तवरूवलावण्णे होत्था से जहा नामए'त्ति प्रत्यालापकं द्रष्टव्यं, (१३) 'कल'त्ति कलायो धान्यविशेषस्तेषां 'संगलिय'त्ति फलिका मुद्गा माषाश्च प्रतीताः। (१४)'तरुणय'त्ति अभिनवा कोमलेत्यर्थः।(१५) 'मिलायमाणि'त्ति म्लायन्ती-म्लानिमुपगता।

[पृष्ठ० ७५]

(२) 'काकजंघा इ व'त्ति काकजङ्घा-वनस्पतिविशेषः, सा हि परिदृश्यमानस्नायुका स्थूलसन्धिस्थाना च भवतीति। तया जङ्घयोरुपमानम्। अथवा काको वायसः कङ्कः ढेणिकालिके च पक्षिविशेषौ तज्जङ्घा च स्वभावतो निर्मांसशोणिता भवतीति ताभ्यामुपमानमिहोक्तमिति। (५) 'कालिपोरि'त्ति काकजङ्घावनस्पतिविशेषपर्वं मयूर-ढेणिकाकालिके पक्षिविशेषौ अथवा ढेणिकालः-तिड्डः। (८-९) 'बोरीकरील्ले इ' बदरी-कर्कन्धूः करीरं-प्रत्यग्रं कन्दलं, शल्यकी शाल्मली च वृक्षविशेषौ पाठान्तरेण 'सामकरिल्ले इ वा' तत्र च श्यामा-प्रियङ्गुः। (११) 'कडिपत्तस्से 'त्ति कटी एव पत्रं-प्रतलत्वेनावयवद्वयरूपतया च सर्गादिवृक्षदलं कटीपत्रं तस्य, पाठान्तरेण कटीपट्टस्य, उष्ट्रपाद इति वा, करभचरणो हि भागद्वयरूपोऽनुन्नतश्चाधस्तात् भवतीति तेन युत-प्रदेशस्य साम्यं, 'जरग्गपाए इ' जरद्गवपादः, 'उदरभायणस्स'त्ति उदरमेव भाजनं क्षाममध्यभागतया पिठराद्युदरभाजनं तस्य। (१५) 'सुक्कदिए इ वा' इति शुष्कः-शोषमुपगतो दृतिः-चर्ममयजलभाजनविशेषः। 'भज्जणयकभल्ले'त्ति चणकादीनां भर्जनं-पाकविशेषापादनं तदर्थं यत्कभल्लं-कपालं घटादिकर्प्परं तत्तथा। 'कट्ठकोलंबए इ' शाखिशाखानामवनतमग्रं भाजनं वा कोलम्ब उच्यते काष्ठस्य कोलम्ब इव काष्ठकोलम्बः परिदृश्यमानावनत-हृदयास्थिकत्वात्। 'एवामेवोदरं सुक्कं लुक्खं निम्मंस' मित्यादि पूर्ववत्, 'पासुलियकडयाणं'ति पांशुलिकाः-पार्श्वास्थीनि तासां कटकौ-कटौ पांशुलिकाकटौ तयोः (१८)'थासयावली इ व'त्ति स्थासका-दर्पणाकृतयः स्फुर-

कादिषु भवन्ति तेषामुपर्युपरिस्थितानामावली-पद्धतिः स्थासकावली देवकुलामरसारकाकृतिरिति भावः। 'पाणावली इ व'त्ति पाणशब्देन भाजनविशेष उच्यते तेषामावली या सा तथा, 'मुंडावलि'त्ति वा मुण्डाः-स्थाणुविशेषा येषु महिषीवाटादौ परिघाः परिक्षिप्यन्ते तेषां निरंतरव्यवस्थितानामावली-पङ्क्तिर्या सा तथा, तथा 'पिट्ठकरंडयाणं'ति पृष्ठवंशाभ्युन्नतप्रदेशानां।

[पृष्ठ० ७६]

(२-३) 'कण्णावली'ति कर्णा मुकुटादीनां तेषामावली-संहतिर्या सा, तथा 'गोलावली'ति गोलका-वर्तुलाः पाषाणादिमयाः। 'वट्टय'त्ति वर्त्तका जत्वादिमया बालरमणकविशेषाः। 'एवामेवे' त्यादि पूर्ववत्। (४) 'उरकडयस्स 'त्ति उरो-हृदयं तदेव कटकमुरःकटकं तस्य। (५-६) 'चित्तकट्टरे इ व'त्ति इह चित्तशब्देन किलिञ्जादिकं वस्तु किञ्चिदुच्यते तस्य कट्टं-खण्डं तथा 'वियणपत्ते'त्ति व्यजनकं-वंशादिदलमयं वायूदीरणं तदेव पत्रमिव पत्रं व्यजनपत्रं 'तालियंटपत्ते इ 'त्ति तालवृन्तपत्रं-व्यजनपत्रविशेषः. एभिश्चोपमानमुरसः प्रतलतयेति। (८८) 'समिसंगलिय'त्ति शमी-वृक्षविशेषस्तस्य सङ्कलिका फलिका, एवं बाहाया अगत्थिओ य वृक्षविशेषाविति (१०) 'सुक्कच्छगणिय'त्ति छगणिया-गोमयप्रतरः वटपत्रपलाशपत्रे प्रतीते (१५) 'करगगीवा इ व'त्ति वार्घटिकाग्रीवा। कुण्डिका-आलुका।'उच्चत्थवणए इ व'त्ति उच्चस्थापनकम् एभिस्त्रिभिरुपमानैर्ग्रीवायाः कृशतोक्तेति।

[पृष्ठ० ७७]

(१-२) 'हणुयाए'त्ति चिबुकस्य 'लाउयफले इ

व'त्ति अलाबुफलं-तुम्बिनीफलं। 'हकुवफले'त्ति हकुवी-वनस्पतिविशेषस्तस्य फलमिति । 'अंबगट्ठिया इ व'त्ति आम्रकस्य-फलविशेषस्यास्थीनि-मज्जा आतपे दत्तानि शुष्कानीत्यादि सर्वमनुसर्तव्यं।(३-४)'सुक्कजलोया इ व'त्ति जलौका-द्वीन्द्रियजलजन्तुविशेषः । ' सिलेसगुलिय 'त्ति श्लेष्मणो गुटिका।'अलत्तगुलिय'त्ति अलक्तको-लाक्षारसः। एतानि हि वस्तूनि शुष्कानि विच्छायानि सङ्कोचवन्ति भवन्तीति ओष्ठोपमाननयोक्तानि । जिह्वावर्णकः प्रतीतः। (९) 'अंबगपेसिय'त्ति आम्रं प्रतीतं तस्य पेशिका खण्डम्। (९) अम्बालकं-फलविशेषः। मातुलुङ्गं-बीजपूरकमिति। (११) 'वीणाछिड्डे'त्ति वीणारन्ध्रं ।

[पृष्ठ० ७८]

(१) 'वद्धीसगच्छिड्डे इ व'त्ति वद्धीसको-वाद्यविशेषः । ' पासाइयतारिगा इ व 'त्ति प्रभातसमये तारिका-ज्योतिः ऋक्षमित्यर्थः सा हि स्तोकतेजोमयी भवतीति तया लोचनमुपमितमिति, पाठान्तरेण प्राभातिकतारा इति । (३-४) 'मूलाछल्ली इ व'त्ति मूलकः-कन्दविशेषस्तस्य छल्ली--त्वक्। सा हि प्रतला भवतीति। तयोरूपमानं कर्णयोः कृतं। 'वालुंकछल्ली' वालुंकं-चिर्भटं। 'कारेल्लाछल्ली'ति कारेल्लकं वल्लीविशेषफलमिति। क्वचिच्च नीतिपदं न दृश्यते न चावगम्यते।(६)'धण्णस्स सीस'त्ति 'धण्णस्स णं अणगारस्स सीसस्स अयमेयारूवे तवरूवलावण्णे होत्था'(७) 'तरुणगलाउए व'त्ति तरुणकं-कोमलं'लाउयं' अलाबु तुम्बकमित्यर्थः।'तरुणगएलालुय'त्ति आलुकं कन्दविशेषः तच्चानेकप्रकारमिति विशेषपरिग्रहार्थमेलालुकमित्युक्तं।'सिण्हालुए इ व'त्ति सिस्तालकं फलविशेषो यत्सेफालकमिति लोके प्रतीतं तच्च तरुणं

यावत्करणात् 'छिण्णमुहे दिण्णं सुक्कं समाणं मिला-यमाणं चिट्ठइ'त्ति दृश्यम्। 'एव'त्ति 'एवामेव धण्णस्स अणगारस्स सीसं सुक्कं लुक्खं निम्मंसं अट्ठिचम्मछिर-त्ताए पण्णायइ नो चेव णं मंससोणियत्ताए'त्ति, अय-मप्यालापकः प्रत्यङ्गवर्णके दृश्यो नवरमुदरभाजनकर्ण-जिह्वोष्ठवर्णकेष्वस्थीति पदं न भण्यते अपि तु 'चम्म-छिराए पण्णायइ'त्ति वक्तव्यमिति। पादाभ्यामारभ्य मस्तकं यावद्वर्णितो धन्यकमुनिः। पुनस्तथैव प्रकारान्त-रेण तं वर्णयन्नाह—

[पृ० ७९]

(३-१८) 'धण्णे ण'मित्यादि धन्योऽनगारो णंकारो वाक्यालङ्कारार्थः। किंभूतः?-शुष्केण मांसाद्यभावात् 'भुक्खेणं'ति बुभुक्षायोगात् रूक्षेण पादजङ्घोरुणाऽवयव-जातेन लक्षित इति गम्यते, समाहारद्वन्द्वश्चायमिति। तथा 'विगयतडिकरालेणं कडिकडाहेणं'ति विकृतं-बीभत्सं तच्च तत्तटीषु-पार्श्वेषु करालं-उन्नतं क्षीणमां-सतयोन्नतास्थिकत्वात् विकटतटीकरालं तेन कटी एव कटाहं-कच्छपपृष्ठं भाजनविशेषो वा कटीकटाहं तेन लक्षित इति गम्यते। एवं सर्वत्रापि। 'पिट्ठमवस्सिएणं'ति पृष्ठं-पश्चाद्भागमवाश्रितेन तत्र लग्नेन यकृत्प्लीहादी-नामपि क्षीणत्वात्, उदरमेव भाजनं क्षाममध्यत्वात् उदरभाजनं तेन। 'जोइज्जमाणेहिं'ति निर्मांसतया दृश्य-मानैः 'पांसुलिकडएहिं'ति पार्श्वास्थिकटकैः, कटकता च तेषां वलयाकारत्वात्। 'अक्खसुत्तमाले इ व'त्ति अक्षाः-फलविशेषास्तेषां सम्बन्धिनी सूत्रप्रतिबद्धा माला-आवली या सा तथा सैव गण्यमानैर्निर्मांसतयाऽतिव्य-क्तत्वात्, पृष्ठकरण्डकसन्धिभिरिति प्रतीतं। तथा गङ्गा-

तरङ्गभूतेन–गङ्गाकल्लोलकल्पेन परिदृश्यमानास्थिकत्वात् उदर इव कटकस्य–वंशदलमयस्य देशभागो–विभाग इति वाक्यमतस्तेन। तथा शुष्कसर्पसमानाभ्यां बाहुभ्यां 'सिढिलकडाली विव' कटालिका–अश्वानां मुखसंयमनोपकरणविशेषो लोहमयस्तद्वल्लम्बमानाभ्यामग्रहस्ताभ्यां बाह्वोरग्रभूताभ्यां शयाभ्यामित्यर्थः। 'कंपणवाइओ इव'त्ति कम्पनवातिकः–कम्पनवायुरोगवान् 'वेवमाणीए'ति वेपमानया कम्पमानया शीर्षघटया–शिरःकटिकया लक्षितः प्रम्लानवदनकमलः प्रतीतम्। 'उब्भडघडमुहे'त्ति उद्भटं विकरालं क्षीणप्रायदशनच्छदत्वाद् घटकवदेव मुखं यस्य स तथा। 'उब्बुड्डनयणकोसे'त्ति 'उब्बुड्ड'त्ति अन्तः प्रवेशितौ नयनकोशौ–लोचानकौशकौ यस्य स तथा 'जीवंजीवेणं गच्छइ' जीववीर्येण न तु शरीरवीर्येणेत्यर्थः, शेषमन्तकृद्दशावदिति ॥

शब्दाः केचन नार्थतोऽत्र विदिताः केचित्तु पर्यायतः,
सूत्रार्थानुगतेः समूह्य भणतो यज्जातमागःपदम्।
वृत्तावत्र तकत् जिनेश्वरवचोभाषाविधौ कोविदैः,
संशोध्यं विहितादरैर्जिनमतोपेक्षा यतो न क्षमा ॥ १ ॥
प्रत्यक्षरं निरूप्यास्य, ग्रन्थमानं विनिश्चितम्।
द्वाविंशतिशतमिति, चतुर्णां वृत्तिसङ्ख्यया ॥ २ ॥

अनुत्तरोपपातिकाख्यनवमाङ्गप्रदेशविवरणं समाप्तमिति ॥

॥ शुद्धिपत्रम् ॥

पृष्ठ	पंक्ति	अशुद्धं	शुद्धं
४	४	देवाणुप्पिया णं	देवाणुप्पियाणं
४	९	अरिहा	अरहा
४	९-११	कयाइं	कयाइ
५	१	पण्णत्ते । एवं	पण्णत्ते । " एवं
७	१४	सम्मत्तं	समत्तं
८	११	भावेमाणे	भावेमाणा
९	९	विहरइ	पडिविसज्जइ
१०	३	अरहओ	अरहया
११	२	गाहावइ	गाहावई
११	६	हरिणेगमेसीभत्तया	हरिणेगमेसिभत्तया
११	१८	अणुकंपणट्ठाए	अणुकंपणट्ठाए
११	२६	एयमट्ठ...हट्ठतुट्ठं	एयमट्ठं...हट्ठतुट्ठ...
१३	३	अण्णया	" अण्णया
१३	१६	पडिणिक्खिमित्ता	पडिणिक्खमित्ता
१३	२१	देवाणुप्पिये ।	देवाणुप्पिए !
१४	४	सोमिलम्स	सोमिलस्स
१५	२	पडिणिक्खिमइ	पडिणिक्खमइ
१५	७	हत्थिखंधवरगए सकोरंट	हत्थिखंधवरगए छत्तेणं सकोरंट
१५	२०	धम्मकहाए	धम्मकहा
१७	८	एगराइं...संपज्जित्ताणं	एगराइयं [०] उवसंपज्जित्ताणं
१८	१८	अहिवासेइ	अहियासेइ

१९	१०	कण्हं	कण्हे
२२	२०	जंबू।	जंबू !
२२	१९-२२	गिह। अहमट्ठ पण्णत्त	गिहं। अयमट्ठे पण्णत्ते
२३	१४-२१	चेव सेत्तुञ्ज। पण्णत्त	चेव [जाव] सेत्तुञ्जे। पण्णत्ते
२७	६	पव्वइया	पव्वइत्तए
२७	१।१०। ११।२५	अधण्णा। एव। भूया। पुत्ताण	अधण्णे। एवं। भूयं। पुत्ताणं
३०	११	पव्वयामि	पव्वइत्तए
३१	५	पउमावई देवी	पउमावईं देवीं
३१	१४	देवाणुप्पिया !	देवाणुप्पिया।
३२	६	पव्वाइये	पव्वावइ
३२	७	पउमावई	पउमावइ
३४	१३	इमा	इमो
३८	८	अयोमय	अयोमयं
४३	२०	भंते।	भंते !
४४	२	मे	मे
४४	१८	आतोसिज्जमाणे	अक्कोसिज्जमाणे
४५	५	मालागारे	अणगारे
४७	२।११	तस्स। अइगुत्त	तंसि। अइमुत्ते
४८	११	पायाहिणं वंदइ	पायाहिणं ०[०] वंदइ
५३	५	" जइणं " ॥ भंते !	" जइ णं भंते !॥ "
५४	३।१८	समाणा। छव्वीस १	समाणा[०]। छव्वीसं२
५५	२२	पलिच्छण्णा	पलिच्छण्णे
५५	३	अहासुत्ता	अहासुत्तं
५८	९।१०। ११।२५	नवर। नवर। एक्केक्क। वदइ	नवरं। नवरं। एक्केक्कं। वंदइ

५८	२३	भिक्खासयणं। अहासुत्ता	भिक्खासयणं अहासुत्तं
५९	१०।१७।२४	भिक्खासयहिं। अहासुत्ता	भिक्खासयहिं अहासुत्तं
६२	२४	सामाइयाइं	समाइयमाइयाइं
६७	९	' भंते '	भंते '
७२	१९	य णं	य [०] णं
७३	१०	भत्तं न लभइ	भत्तं लभइ
७५	२	कंकाजंघा	काकजंघा
८१	१५	-प्पिया ! ;	प्पिया !
८१	१६	कयलक्खणे	कयलक्खणे।
१०३	११	९। ९।	९।
१०६	१४	१६६	१५६
१०६	१५	६९	५९

Instead of पृष्ट in the Commentary read पृष्ठ at every place.

Books of Reference.

[References of the following works to be particularly understood from the editions noted below]

1. नायाधम्मकहा (नाया०) Edited by S'astri Jethalal Harishakar with Guj. Trans. Published by the Jain Dharma Prasaraka Sabha, Bhavanagar.
2. ओववाइयसुत्त (ओव०) Ed. by Prof. Suru-Poona.
3. भगवती (आगमोदयसमिति Ed.)
4. The Translation of Antagaḍ-dasao and Aṇuttarovavaiya (Ant & Aṇu. Trans.) By Prof. Barnett.

ANTAGAḌA-DASĀŌ

THE FIRST DIVISION

In that age, at that time, there was a city, named Campā; a sanctuary, Puṇṇabhadda; a wood, [a description]. In that age, at that time, the reverend Suhamma arrived. The congregation went out [until] went back. In that age, at that time, the disciple of the reverend Suhamma, the reverend Jambū [until] waited upon him. Thus he said,

" If, sir, this matter of the seventh Scripture, the Fortunes of the Worshippers, has been preached by the Ascetic, the first-maker [until] attained, what matter is preached, Sir, of the eighth Scripture, the Fortunes of End-winners, by the Ascetic, the first-maker [until] attained ? "

" Thus, verily, Jambū, eight divisions of the eighth Scripture, the Fortunes of the End-winners, are preached by the Ascetic, [until] attained. "

" If, Sir, eight divisions of the eighth Scripture of the Fortunes of the End-win-

ners, are preached by the Ascetic, [until] attained, how many are the lessons of the Fortunes of End-winners preached by the Ascetic [until] attained ?"

"Thus, verily, Jambū, ten lessons are preached of the first division of the eighth Scripture, the Fortunes of the End-winners by the Ascetic [until] attained–namely

Goyama, Samudda, Sāgara, Gambhīra, Thimia.

Ayala, Kampilla, Akkhobha, Pasenaī and Viṇhū.

"If, sir, the ten lessons in the first division of the eighth Scripture, the Fortunes of the End-winners are preached by the Ascetic [until] attained, what matter, Sir, of the first lesson in the Fortunes of the End-winners, is preached by the Ascetic [until] attained ?"

"Thus verily, Jambū, in that age, at the time, there was a city named Bâravaī. It was twelve yojanas in length and nine yojanas in breadth. It was built by the intellect of the Lord of Wealth. It had gold ramparts. It was adorned by the five coloured cornices of varied jewels. It was very

beautiful and resembled the city of Alakā. It was full of happiness and sport, to all sight the heaven itself. It was comforting [4]. Outside this city of Bāravai, at the north-eastern side, there was a mountain named Revaya. There, on the mountain Revaya, there was a garden, named Nandanavana [tne description]. There was the old (etc.) temple of Jakkha, named Surappia. That (was surrounded) by a wood (etc.). (There was) a fine As'oka tree (etc.) In this city of Baravaī, dwelt the king of the clan of Vāsudeva, named Kaṇha [great etc. the description of the king]. Here, he held lordship over ten Dasāras headed by Sammuddavijaya; over five great warriors headed by Baladeva; over three and a half crores of princes headed by Pajjuṇṇa; over sixty thousand fighters headed by Samba; over fifty-six thousand mighty men headed by Mahaseṇa; over twenty-one thousand warriors headed by Viraseṇa; over sixteen thousand kings headed by Uggaseṇa; over sixteen thousand queens headed by Ruppṇii; over many thousands of courtesans headed by Aṇangaseṇā; over many other rich persons [until] merchants; over the city of

Bāravaī and the whole of the half of Bharaha. Here, in the city of Baravaī, dwelt a king named Andhagavaṇhi [great....the description of the king] This king Andhagavaṇhi had a queen named Dhārinī [The description.]

Now once upon a time this queen Dharinī was on a bed of this sort [as in the case of Mahabbala.

The description of the seeing of a dream, the birth, the childhood the youth, the marriage, the wives and the enjoymens of the palace,]

Excepting that his name was Goyama; and they made him hold the hands of eight noble maidens in marriage within a day; the gifts were eight of each sort.

In that age, at that time the reverend Ariṭṭhṇemi, the first–maker [until] abode; Gods of four orders came. Kaṇha also went out. Then to Prince Goyama etc...He went forth like Meha. Prince Goyama, having heard (the doctrine...spoke) "...But only, Beloved of Gods, I will bid farewell to my father and mother; then in the vicinity of the Beloved of Gods etc..." Thus he beca-

me like Meha [until] a homeless (friar); he, heedful in walking [until] abode putting in front this very Nigganṭha doctrine. Some other time then, in the presence of saint Ariṭṭhṇemi and the Elders of such sort this Goyama studied the Laws of Peace etc. also the Eleven Sciptures; and abode exercising himself by many fasts until the fourth [etc]. Then, some other time, Saint Ariṭṭhṇemi set out from the city of Bāravaī, from Nandaṇavaṇa and travelled about in other countries. Then, some other time, that Friar Goyama made his way towards the place where Saint Ariṭṭhṇemi was; thrice walked round him from right to right; praised and worshipped him; and said "I, sir, on being permitted by you, intend to abide observing a month's Monastic Standard." In the same way as Khanda-a he underwent the twelve Monastic standards; also the Guṇarayaṇa mortification, in the same way entirely he observed; in the same manner as Khanda-a he thought; so also he took farewell, together with the elders mounted Settumja; by a month's starvation (he came to his death); his period was twelve years [until] he was beatified.

" Thus verily, Jambū, is the matter of the first lesson of the first division of the eighth Scripture, the Fortunes of the End-winners, preached by the Ascetic [until] attained. "

Thus in the same way as Goyama are to be described the remaining—Vaṇhi father; Dharinī mother;—Samudda, Sāgara, Gambhira, Thimi-a Ayala, Kampilla, Paseṇai and Vinhu; these in the same course.

Thus the First Division; ten lessons preached.

THE SECOND DIVISION

" If..., of the second division etc." The Introduction.

" In that age, at that time, in the city of Bāravaī—Vanhi father, Dhārinī mother.

Verily, Akkobha, Sāgara, Samudda. Himawata and Ayala by name, Dhāraṇa Pūraṇa and eighth Abhichanda.

All the eight lesson are as in the first division. Guṇarayaṇa is the mortification, the period sixteen years; he was beatified on Settùmja by a month's starvation.

THE THIRD DIVISION

" If..., of the third division...etc." The Introduction.

" Verily, Jambū, in the third division... of the Fortunes of End-winners, thirteen lessons are preached. They are namely,

Aṇiyasa, Aṇantseṇa, Ajiyaseṇa, Aṇi-hayariū, Devaseṇa, Sattuseṇa; Sāraṇa, Gaya, Sumuha, Dūmmuha Kūvaṅa, Darua; Aṇādiṭṭhi.

" If, Sir, by the Ascetic [until] attained, of the third division of the Fortunes of End-winners thirteen lessons are preached, what is the matter, Sir, of the first lesson of the third division of the Fortunes of End-winners preached ? "

" Verily, Jambū, in that age, at that time, there was a city named Bhaddilapura. [A description.] At the north-east direction of Bhaddilapura there was a garden named Sirivaṇa [A description.] The king was Jiyasattu. In this city of Bhaddilpura, there was a householder named Nāga, rich [until] unsurpassed. This householder Nāga had a wife named Sulasā, delicate [until]

of handsome form. This householder Nāga had a son by the name of Aṇiyasa born to himself by his wife Sulasā...delicate [until] of handsome form..., attended by five nurses viz. a milk-nurse etc....grew in comfort like Daḍhapaiṇṇa [etc.] (like a fine champaka-tree by the side of) mountain(-cavern) [etc.]. Then when his father and mother saw that young Aṇiyasa was partly eight years of age, (they brought him to) the teacher of arts [etc. until] ripe for enjoyment Then when his father and mother saw that young Aṇiyasa had passed his childhood, they made him take the hands of thirty-two excellent daughters of rich merchants, within a day. Then this householder Nāga gave to young Aṇiyasa the gift of gladness of the following types viz. thirty-two crores of gold [etc.] just in the same way as in the case of Mahabbala; [until] he led his time enjoying varied pleasures, with the tops of the tabors breaking, on the top-floor of his excellent palace. In that age, at that time, saint Ariṭṭhṇemi [until] arrived. The garden was Sirivaṇa, so [until] (the saint) abode. The congregation went out. Then of this Aṇiyasa [etc.] same (is to be narrated)

as of Goyama. Excepting, he studied Laws of Peace etc. and fourteen Pūrvas, and his period was twenty years. The rest is the same [until] he became beatified by a month's starvation on Settumja.

" Thus, verily, Jambū, by the Ascetic [etc.], this matter of the first lesson of the third division of the eighth Scripture, the Fortunes of End-winners, is preached."

Thus, like Aṇiyasa are to be taken the rest Aṇantseṇa [until] Sattuseṇa. The six chapters are of one type. The gifts were thirtytwo each; the period was twenty years; (the study was) fourteen Pūrvas. They were beatified on Settumja.

Thus ends the sixth lesson.

In that age, at that time in the city of Bāravaī (as the first). Vāsudeva was the king. Dhāriṇ was the queen. The dream was of the Lion. The Prince was Sāraṇa. The gifts were of fifty each. The study was of fourteen Pūrvas. The rest is to be narrated the same as Goyama's. He was beatified on Settumja.

"If (etc.)" The Introduction to the eighth lesson.

" Thus verily, Jambū, in that age, at that time in the city of Bāravai [as in the first division]. [until] Saint Aritthnemi, the master, arrived. In that age, at that time, there were six friars, brothers by the same mother, who were the desciples of saint Aritthnemi; exactly alike, they were of the same complexion, of the same age, of the colour of a blue lotus, indigo, or the flower of flax, with the mark of s'rivatsa on the breasts, resplendent with flowery ear-rings, resembling Nalakubbara. Now on the day on which these six friars, having shaved their heads, went out from the house-hold to go to the order of homeless friars, they praised and worshipped Saint Aritthnemi. Having praised and worshipped him they thus said; " We intend Sir, being permitted by you to abide for all our lives constantly mortifying ourselves with constraints and mortifications; if it pleases you, 0 Beloved of Gods, do not put a stop to us. "

Then these six homeless friars, being permitted by saint Aritthnemi abode for all their lives observing fasts until the sixth meal [etc.]

Then these six friars, some other occasion

when the time came round for allowing themselves the sixth meal, read their lections in the first watch of the afternoon......[like Goyama] [until] "By your permission, we intend to go round the city of Bāravaī in three open places, on the fast–breaking time after the sixth meal; if it pleases you, Beloved of Gods, do not put a stop to us."

Then these six friars on being permitted by saint Aritthnemi praised and worshipped; sallied forth from Sahasambavaṇa from the presence of Saint Aritthnemi and went round without haste in three open places.

Now (two of them), wandering for seeking alms by gathering them from house to house, in the families, high, middle-class and low, entered the house of Devaī, queen of king Vāsudeva. Then this Queen Devaī saw these friars coming. Having seen them, she became glad [until], got up from the seat, thrice walked round them from right to right at a space of eight feet, praised and worshipped them, went in the direction of the pantry, filled the the tray with Sihakesara sweet–balls, offered it to the friars praised and worshipped them and let them return.

Thereafter (the other two) in the city of Bāravaī, in the second open place in the families high etc. [until] let them go. Thereafter [the third two] in the city of Bāravaī in the third open place in the families high etc. [until] offered them the tray of Sihkesara sweet-balls. Having offered the tray, she thus said "Do, Beloved of Gods, in this city of Bāravaī of Kaṇha Vāsudeva [nine yojanas...the heaven to all sight] Niggantha monks, wandering in the families high [etc.] not get food and drink that they enter again and again the same families for food and drink ? "

Then those friars spoke to Queen Devai "Verily, Beloved of Gods, it is not that Niggantha monks, wandering in the families, high [etc.] in the city of Bāravaī of Kaṇha Vāsudeva [until] which is the veritable heaven to all sight, do not get food or drink nor" is it that they enter the same families even twice or thrice for food and drink. Thus verily, Beloved of Gods, we,–the sons of householder Nāga, by himself through his wife Sulasā, brothers by the samė mother, exactly alike [until] resembling Nalakubbara —having heard the doctrine in the presence

of saint Aritthnemi, have become stricken with the litfe's wanderings, shaved our heads [until] gone into the order. And on the day that we went into the Order, we praised and worshipped the saint Aritthnemi and took the following vow ' On being permitted by you, we intend, sir [until]; if it pleases you, [etc.]' Then, being permitted by the saint, we go round all through life observing fasts until every sixth meal [etc.]. Therefore we, to-day at the time of breaking the fast on the sixth meal, going about in the first watch of the day [etc.] have entered your house. But, Beloved of Gods, we are not they; we are others." Thus they spoke to Queen Devai, and went back by the way, they had come.

Then in Queen Devai arose the following resolve [etc.] " Thus truly, I was foretold in my childhood at Polāspura, by the boy-friar, Aimutta 'Truly you will, Beloved of Gods, give birth to six sons, exactly alike [until] resembling Nalakubbara. No other mothers, in the land of Bharata shall bear sons peer of them'; this (foreboding) is false. This appears surely manifest, that in the country of Baraha there are other mothers

too who have born similar [until] sons. Hence shall I go, shall praise the saint Aritthnemi and ask him of this prophecy." Thus she pondered. Having pondered, she called the chamberlains and said to them "(Bring forth quickly, Beloved of Gods) the stately [car] supplied with excellent equipment [etc.]" Like Devānandā she [until] waited before the Saint.

Then the saint Aritthnemi said this to Queen Devaī "Thus verily, Devai, when you saw these six friars, there arose in you the following resolve [etc.] 'Thus verily I, in the city of Polāspur was foretold by the boy–friar Atimutta that [until]. You set out, and thereupon you come soon here in my presence. Verily, Devai, the matter is indeed right; yes, it is! Thus verily, Beloved of Gods, there dwelt in those days a householder named Nāga [rich etc]. He had a wife named Sulasā. This housewife Sulasā was indeed foretold in the childhood by an astrologer 'This girl will surely be sterile.' Thereafter this Sulasā was from childhood the devotee of Harinegamesi, She made the image of Harinegmesi. Every morning, then she bathed [until] made

lustratory rites, with a moist robe, made flower-offerings of great worth and fell upon her knees. Thereafter, she took food went for stools or decorated herself. Then by services, great veneration and devotion of housewife Sulasā, the god Hariṇegamesi was pleased. So in compassion for housewife Sulasā the god Hariṇegmesi made both her and you pregnant at the same time. Both of you coneived, then together were big with child, both together bore babes. Then housewife Sulasā gave birth to still-born babes. The god Hariṇegmesi then in compassion for the housewife Sulasā took away her still-born babes in the hollow of his hands and brought them to you. At that time, you too did bear after nine months tender babes. Those very sons who were born of you, he took away from you in the hollow of his hand and brought to the housewife Sulasā. Devai, thus these are your sons; not of the housewife Sulasā."

Then this Queen Devaī, having heard and listened this matter in the presence of the saint Ariṭṭhṇemi became glad and satisfied [etc.] and praised and worshipped the saint. Then she went to the place where those six

friars were, praised aud worshipped them and observed them for a long time. She gazed at them with unwinking eyes, her milk rising, her eyes streaming, her bodice spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. Having observed them, she praised and worshipped them, went to saint Aritthanemi, praised and worshipped him, mounted her car of state and set out towards the city of Bāravai. Then she entered the city of Bāravaī, made her way to her own house, towards the outer audience-chamber. Then she alighted from her goodly car of state and made her way towards her own bed-hall, towards her couch and lay down on it

Then there arose in the mind of Queen Devaī, the following thought [etc.] "Verily, thus I have born seven sons, exactly alike [until] resembling Nalakubbara; but indeed, I have not known joy of the childhood of even one of them. There is but Kanha Vāsudeva, who comes here every sixth month to me, to do reverence at my feet. Happy then are those mothers to whom I believe, such who are born from their own

wombs, greedy for the milk of their breasts, lisping sweetly, babbling and prattling, moving to their armpits wherefrom the breasts rise up, childlike, give a sitting in their laps, having held them by the hands resembling a tender lotus,—give sweet talks and pleasing words. Verily I am hapless, meritless, with no meritorious deeds ever done that I did not obtain even a single thing out of these." Thus she, with the hopes of her mind set at naught [until] brooded.

Then Kaṇha Vāsudeva bathed [until] decorated his body and came to do reverence to the feet of Queen Devaī there. Then Kaṇha Vāsudeva saw Queen Devaī [etc.]; and having seen her, he held her feet and said " At former times, mother, you used to become glad [etc.] on seeing me; how is it that you are with the hopes of your mind set at naught [until] brooding ?"

Then Queen Devaī said to Kaṇha Vāsudeva " Verily thus, my son, I bore seven sons exactly alike [etc.] but not of a single one have I enjoyed the childhood. You even, my son, only come here to me every six months to do reverence to my

feet. Hence happy are those mothers [until] I brood."

Then Kaṇha Vāsudeva said to her "No, mother, do not be with the hopes of your mind set at naught [until] brood; I shall so strive that I shall have a younger brother." Thus he comforted her by pleasing, agreeable words. Then he returned and took his way towards the oratory. (Then to be understood as is with Abha-a.) The only difference was that he set himself to keep a fast until the eighth meal in the name of god Hari-ṇegamesi [until] with hands folded he said "I wish, Beloved of Gods, to be given a younger brother born to my mother." Then that Hariṇegmesi spoke thus to Kaṇha V¯sudeva "You will have, Beloved of Gods, a younger brother, fallen from the celestial world, born to your mother. When he has passed his childhood [until] arrived at youth, he, in the presence of the saint Ariṭṭhaṇemi will get himself shaved [until] go into the Order." Then he said this to Kaṇha Vāsudeva twice or thrice. Having thus spoken, he went back in the same direction from which he came.

Then that Kaṇha Vāsudeva returned from the oratory and came to the place where Queen Devaī was. He held the feet of Queen Devaī and said "There will be to me, mother, a younger brother." Having so done, he comforted Queen Devaī by pleasing [etc.] expressions. Having comforted her, he returned to the direction from which he came.

Then Queen Devaī, some other time, in the bed of that sort [...until] having seen the lion in a dream woke up [until]... readers of dreams...with a glad heart carried a child in the womb. Then that Queen Devaī after nine months gave birth to a boy,–having the beauty of the rising sun, of the tender Parijataka flower, of lac–pigment, of a red Bandhujivaka flower and of a Jāsumiṇa flower–quite tender [until] of good shapeliness, like an elephant's palate. The birth is to be narrated in the same way as that of Meha. [until] " For that this our child is like the elephant's palate, therefore let Gaya-sukumāla be the name of this our child. " So the father and mother give him the name 'Gayasukumāla.' The rest as with Meha [until] became fit for worldly enjoyment.

There in the city of Bāravaī there dwelt a Brahmana, [rich...etc.) named Somila, very well-versed in Ṛgveda [etc.] This Brahmaṇa Somila had a wife named Somasirī [quite tender etc.]. He had a daughter of his own by his wife Somasirī, named Somā, quite tender [until] of excellent shapeliness; best in shapeliness [until] beauty, very fair of body. Then that maiden Somā, some other time, bathed [until] decked, attended by many hunchback women [etc], set out from her house. Having set out, she went towards the high road. On the high road, she stood playing with a ball. In that age, at that time, the Saint Ariṭṭhaṇemi arrived there. The congregation went out. Then that Kaṇha Vāsudeva, having heard the matter of this story, bathed [until] decked, sitting on the goodly back of an elephant, with an umbrella garlanded with koreṇta-flowers, with white and beautiful chowries fanning him, while going out to bow down at the feet of the saint Ariṭṭhaṇemi through the city of Bāravaī saw the maiden Somā. He was struck with shapeliness, youth, beauty [etc.] of the maiden Somā. Then Kaṇha [etc.] called the chamberlains and ordered them "Go ye, Beloved of

Gods, to Brāhmaṇa Somila, take hold of his daughter Somā, and cast her in the harem of brides; then she shall be the wife of Prince Gayasukumāla. Then the chamberlains [until] cast her in the harem. Then Kaṇha Vāsudeva went through the city of Bāravaī and going to the Garden Sahasambavaṇa [etc.] waited before the lord. Then the saint Ariṭṭhaṇemi before Kaṇha Vāsudeva and Prince Gayasukumāla and that [congregation, preached] the docrtine. Kaṇha went back. Then that Gayasukumāla, having heard the doctrine before the saint Ariṭṭhaṇemi...Here the story is to be narrated in the same way as of Meha, repeating " Only that I shall bid farewell to my father and mother "...but leaving out the mention of princesses [until] the task of carrying onward increasingly the family-line...Then that Kaṇha Vāsudeva, having understood the matter of this story, went to the place where Gayasukumāla was, embraced him, put him in the lap and said thus, "You are my younger brother born of the same mother; hence you, Beloved of Gods, do not thus have your head shaved [until]...go into the Order. I shall anoint you with a big royal coronation in this city of Bāravaī. "

Then that Gayasukumāla so spoken by Kaṇha Vāsudeva stood in silence. Then that Gayasukumāla spoke thus twice or thrice to the father and mother and Kaṇha Vāsudeva. " Thus verily, Beloved of Gods, these delights of mortal love, which make the phlegm stream out [etc]. are to be abandoned. I desire, therefore, Beloved of Gods, on being permitted by you to go to the order [etc]. "

Then Kaṇha Vāsudeva, and his father and mother, when were not able to prevail upon him by many expressions in accord [with sense–enjoyments etc] said thus to him unwillingly "We are desirous, child, then to see you in royal state for but one day. " Here is to be told the withdrawal from this world as in the case of Mahabbala [until] according to their bidding [until] abstained.

So Gayasukumāla became a friar heedful in walking [until] guarded in celibacy. Now in the first part of the afternoon of the same day on which he went into the order, he went to the place where the Saint Ariṭṭhaṇemi was, thrice walked round him from right to right, praised and worshipped

him and said " I intend, Sir, on being permitted by you to abide observing the Great Standard of one night in the cemetary of Mahākāla. If it please you, Beloved of Gods, do not put a stop."

So Friar Gayasukumāla, on being permitted by the saint Aritthanemi praised and worshipped him and started out from the Sahasambavana park from the presence of the saint Aritthanemi, and went to the cemetary of Mahakāla, looked for clean spot and abode observing the Great Standard of one night, his body bent a little forward [until] his two feet placed together.

Now Brahmana Somila went towards the east, outside the city of Baravai for sacrificial faggots, gathered samidh-fuels, Darbha -grass and pluckd-up leaves; then he returned thence. Passing not very near or far from the cemetary of Mahākāla, at the time of evening twilight when very few men were about, he saw Friar Gayasukumāla. Then he remembered his spite, became quickly enraged, angry, raging, hot and burning to the quick and said thus " This is Prince Gayasukumala, desirous of the undesirable [until].

devoid of shame and fortune, who abandoning maiden Somā, my daughter,–although no fault was seen in her or shortcoming and she was full mature,–has shaved his head [until] has entered the order. Hence it is indeed better for me to wreak my spite on Prince Gayasukumāla." Thus he pondered, looked about, took moist clay and approached Friar Gayasukumāla, made the raised–up sides on the head with clay, took in a pot–shred from burning pyres the burning coals of Khadira–wood, like blooming kims'uka –flowers, threw them on the head of Friar Gayasukumāla, departed quickly thence, being frightened [5] and went away in the direction whence he had come.

Then in the body of Friar Gayasukumāla there arose pain, fiery [until] intolerable. He bore the pain fiery [etc.] not even with mind becoming wrathful against Brahmaṇa Somila. Then in Friar Gayasukumāla, enduring thus the pain fiery [etc.] and entering the eighth Apuvva–Karaṇa stage which scatters the dirt of work by means of the destruction of the hindering works, in a blessed mood of the soul and with fine resolution, there arose absolute knowledge and vision.

Then he was beatified [until] free from all sorrow. Then, in order to convey that, he was duly hailed by the gods that were near, the divine rain of fragrant-scented water poured down, the flowers of five colours fell, cloaks were waved and a celestial sound of melody and minstrelsey was heard.

Then, Kaṇha Vāsudeva, on the morrow, when the night waned to twilight dawn [until] when the sun shone bright with lustre, bathed, adorned his body, and riding on the back of an excellent elephant, with an umbrella garlanded with koreṇṭa-flowers held over him, with fine chowries fanning him and numerous throng of mighty soldiers surrounding him, started forth to go to the place where the saint Ariṭṭhaṇemi was. Then while passing out through the city of Bāravaī, he saw one man. He saw a man, old, with body battered with old age [etc.] carrying bricks to the inner hall from the street outside, taking them one by one from a big pile of bricks. Then Kaṇha Vāsudeva out of compassion to the man, took one brick, though indeed he was on the back of the excellent elephent, and carried it from the street outside, to the inner hall. No sooner

had Kaṇha Vāsudeva taken one brick than those numerous hundreds of persons carried that big pile of bricks from the street outside, to the inner hall.

Then Kaṇha Vāsudeva passed out through the city of Bāravaī, approached the saint Ariṭṭhaṇemi, praised and worshipped him. He did not see Friar Gayasukumāla. He therefore praised and worshipped the saint Ariṭṭhaṇemi and said thus,

" Where, sir, is my younger brother, born of my mother; Friar Gayasukumāla that I may praise and worship him ? "

Then the saint Ariṭṭhṇemi replied;

" Friar Gayasukumāla, O Kaṇha, has attained his end. "

So Kaṇha Vāsudeva thus inquired of the saint Ariṭṭhaṇemi;

" How has Friar Gayasukumala attained his end ? "

Then the saint Ariṭṭhaṇemi said this to Kaṇha Vāsudeva;

"Verily, thus, Kaṇha, Gayasukumala praised and worshipped me yesterday in the first part of the afternoon, and said 'I intend, sir'

[until] abode observing [etc.] Then one man saw Friar Gayasukumāla. The man became quickly enraged [5]...[until] (Friar) Gayasukumāla) was beatified. Verily thus, Kaṇha, Friar Gayasukumāla attained his end. "

So Kaṇha Vāsudeva inquired thus of the saint Ariṭṭhaṇemi.

" Who is he, sir,-that man, desirous of the undesirable [until] devoid of shame and fortune, by whom my younger brother, born of my mother, Friar Gayasukumāla is plucked out of life indeed unseasonably ? "

Then the saint Ariṭṭhaṇemi spoke thus to Kaṇha Vāsudeva;

" Do not, O Kaṇha, have wrath against that man; verily, Kaṇha, that man has lent an aid to Friar Gayasukumāla. "

" How, sir, has that man lent an aid to Friar Gayasukumāla ? "

So the saint Ariṭṭhaṇemi spoke thus to Kaṇha Vāsudeva;

" Verily, Kaṇha, when you were coming here to do reverence at my feet, you saw a man in the city of Bāravaī, [until] carrying

[etc.] Just as, you, indeed, Kaṇha, lent aid to that man, even so that man lent aid to Friar Gayasukumāla, letting loose the works gathered by him in many hundreds of births, to wipe away his manifold works."

Then Kaṇha Vāsudeva said thus to the saint Ariṭṭhaṇemi;

" How, sir, should I know that man ? "

So the saint Ariṭṭhaṇemi said thus to Kaṇha Vāsudeva;

" You must know him to be that man who, indeed, on beholding you entering the city of Bāravai, standing there and then, shall die with his standing posture breaking off. "

Then Kaṇha Vāsudeva praised and worshipped the saint Ariṭṭhaṇemi, approached his excellent elephant of state, mounted it and set forth to go to the city of Bāravaī, towards his own house.

On the morrow [until] when the sun shone with lustre, such thought [4] arose in his mind "Verily, Kaṇha Vāsudeva has gone forth to do reverence to the feet of the saint Ariṭṭhanemi; it will be known by the Saint, understood by the Saint, heard by

the Saint; and must have been imparted by the Saint to Kaṇha Vāsudeva; it is albeit not known to me whether Kaṇha Vāsudeva will kill me through some prince." So cogitating he, being frightened [4] set out from his house.

He came just in the front of Kaṇha Vāsudeva, entering the city of Bāravai, neither minding directions nor cross-directions. Then that Brahmaṇa Somila, on beholding all of a sudden, Kaṇha Vāsudeva and as he stood he got frightened [4] and died loosing hold over his standing posture, and fell with a thud on the ground with all his limbs.

Then Kaṇha Vāsudeva saw Brāhmaṇa Somila and said thus " Here indeed, Beloved of Gods, is this Brāhmaṇa Somila, desirous of the undesirable [until] devoid of shame and fortune by whom my younger brother, born of the same mother, Friar Gayasukumāla was deprived of his life unseasonably." So saying he got Brahmaṇa Somila dragged by Chanḍālas, got the ground sprinkled with water. Then he went towards his own home and entered it.

"Verily, thus Jambū, [etc. until] this is the matter of the eighth lesson of the third

division of the eighth Scripture, the Fortunes of the Endwinners, preached. [Sutra 6.]

The introduction of the Ninth lesson.

"Verily, thus, Jambū, in that age, at that time, in the City of Bārvaī (as in the First Chapter [until]) Kaṇha Vāsudeva held sway. There in the city of the Barₙvai there was a king named Baladeva [a description]. This king Baladeva had a queen named Dharinī [a description]. Then that Dhariṇī [etc.]; a lion in a dream [Just like Goyama]. Excepting, Sumuha was the prince; fifty brides; wedding gifts of fifty each; learnt fourteen Pūrvas; the period twenty years; the rest the same [until] beatified on the Settumja.

The Conclusion.

So also Dummuha and also Kūva-a; all three the sons of Baladeva and Dhāriṇi. Darua also the same, but that he was the son of Vāsudeva and Dharini; Aṇadiṭṭhi also so, the son of Vāsudeva and Dhāriṇī

Verily, thus, Jambū by the Ascetic [until] attained, this matter is preached of the thirteenth lesson of the third division of the eighth Scripture, the Fortunes of the End-winners-"

THE FOURTH DIVISION

" If, Sir, by the Ascetic [until] attained, this is the matter of the third division preached, what is the matter preached of the fourth?"

" Verily thus, Jambū, by the Ascetic [until] attained, ten lessons of the Fourth Division are preached; they are.

> **Jali, Mayāli, Uvayāli, Purisasena and Vārisena; Pajjuna, Samba, Aniruddha Saccanemi and Dadhanemi. "**

" If, Sir, by the Ascetic [until] attained ten lessons are preached of the fourth division, what is the matter of the first lesson preached?"

. " Verily thus, Jambū, in that age, at that time, there was a city of Bāravaī; in that city [Just as in the First Division] Kanha Vasudeva held sway. Here in the city of Bāravaī, Vāsudeva was the king. He had a queen named Dhariṇī [a description]. The other things as in the case of Goyama. Excepting, the prince is Jali; wedding–gifts of fifty each; having the study of twelve scriptures; the period sixteen years. The rest as that of Goyama [until] beatified on the Settumja.

In the same way, Mayāli, Uvayāli, Purisaseṇa and Varisena. So also Pajjuṇṇa—excepting, Kaṇha, father and Ruppiṇī, mother. So also Samba—excepting Jambavaī, mother. So also Aṇiruddha—excepting Pajjuṇṇa, father and Vedabbhi mother. So also Saccaṇemi--excepting, Samuddavijaya father, Sivā mother; so also Daḍhaṇemi. All in one one course.

The conclusion of the Fourth Division.

[THE FIFTH DIVISION]

If sir, by the Ascetic [until] attained, this is the matter of the fourth division preached, what is the matter of the Fifth Division of the Fortunes of the Endwinners preached by the Ascetic [until] attained ?"

" Verily, thus Jambū, ten lessons are preached of the Fifth Division by the Ascetic [until] attained, they are,

Paumāvaı, Gorī, Gandhārī, Lakkhaṇā and Susīma; Jambavaī, Saccabhāmā, Ruppiṇī, Mūlasirī also Mūladattā."

" If, sir, by the Ascetic [until] attained ten lessons are preached of the Fifth Division what is the matter, sir, of the first leson preached ? "

" Verily thus, Jambū, in that age, at that time, there was a city of Bāravaī; (same as in the first division [until]) Kaṇha Vāsudeva held sway [etc.]. This Kaṇha Vāsudeva had a queen named Paumāvaī [a description]. In that age, at that time, the saint Ariṭṭhaṇemi arrived there [until] waited before him. Then that queen Paumāvaī, hearing the matter of this tale became glad (like Devaī [until]) waited before him. Then the saint Ariṭṭhaṇemi preached before Kaṇha Vāsudeva the doctrine. The congregation went back.

So Kaṇha Vāsudeva praised and worshipped the saint Ariṭṭhaṇemi and said thus, " By what sources, sir, will the destruction of this city of Bāravaī, nine yojanas [etc. until] the very heaven itself to all sights, come about ? "

" Kaṇha " the saint Ariṭṭhaṇemi said thus to Kaṇha Vāsudeva " verily, thus, Kaṇha, by the sources of wine, fire and Dīvāyaṇa, the destruction of the city of Bāravaī, nine yojanas [etc.] will come about."

On hearing and listening to this in the presence of the saint Ariṭṭhaṇemi Kaṇha Vāsudeva had the thought " Blessed

are those Jāli, Mayāli, Uvayāli, Purisasena, Vārisena, Pajjunna, Samba, Aniruddha, Dadhanemi, Saccanemi and other princes, who giving up gold, [until], apportioning, in the presence of the saint Aritthanemi have shaved their heads [until] entered the order. Unblessed, with no meritorious act done, being deep down [4], in the passionate pleasures of mortal world, in the kingdom [until] in the harem, I do not give up, in the presence of the saint Aritthanemi [until] to enter the order."

"Kanha," the saint Aritthanemi said thus to Kanha Vāsudeva "This indeed, Kanha, was your inner thought [4] 'Blessed are they [until] to enter the order.' This matter is indeed right. Lo, it is! Therefore that Vāsudevas giving up gold [until] will enter the order, never is, was or will be."

"By what reason, sir, that is thus said 'Therefore that Vāsudevas [until] will enter the order, never is, was or will be.'?"

"Kanha," the saint Aritthanemi said thus to Kanha Vàsudeva "verily, thus, Kanha, all Vāsudevas in their previous births have made a sinful resolve. By that reason

Kaṇha, it is so said 'Therefore [until] will be."

Then that Kaṇha Vāsudeva said thus to the saint Ariṭṭhaṇemi.

"And, sir, coming to death in the death-month –where shall I go from here; where shall I be born?"

Then the saint Ariṭṭhaṇemi said thus to Kaṇha Vāsudeva.

"Verily thus Kaṇha, you will be sent by your father and mother—while in the meantime, the city of Baravai shall be consumed by the wrath of Dīvayaṇa, fire and wine—; sent forth with Rāma Baladeva on the southern coast to Paṇḍu–Mahura in the presence of five Pāṇḍavas the sons of king Pāndu, Johiṭṭhilla and others, and there in the Kosamba forest, under an excellent Nyagodhra tree, on a slab of stone on earth, your body covered with a yellow robe, you will be pierced in the left foot by a sharp arrow released from the bow by Jarakumāra So will you come to death in the death-month and will be reborn as a hell-dweller in a flaming hell in the third earth, Vāluyappabhā."

Then that Kaṇha Vāsudeva, having heard and listened to this matter, with all hopes laid low [etc.] thought inwardly.

" Kaṇha," the Saint Ariṭṭhaṇemi said thus to Kaṇha Vāsudeva " Do not you, Beloved of Gods, brood with all hopes laid low [etc.]. Verily thus, Kaṇha, you will get out of the flaming third earth and thereafter here of course, in Jambudīva, in the country of Bhāraha in the land of Puṇḍa, in the coming Ussappiṇī cycle, in the city of Sayaduvara, you will be the twelfth saint, Amama. There when you shall be beatified [5] attaining for many years the period of the condition of a Kevali."

So Kaṇha Vāsudeva having heard and listened to this matterin the presence of the saint Ariṭṭhaṇemi became glad, satisfied [etc.] clapped, broke into a three–step dance, made a lion's roar, praised and worshipped the saint Ariṭṭhaṇemi, clomb his state-elephant and made his way to the city of Bāravaī to his own house. Then he got off from the excellent state–elephant, went to the outer audience-chamber towards his own throne, lay dowm with his face towards the east and said thus;

" Go ye, Beloved of Gods, declare proclaiming in the open places [etc.] thus; 'Verily, Beloved of Gods, the destruction arising from Dīvāyaṇa, fire and wine, will come upon the city of Bāravaī, nine yojanas [etc.]. Therefore, if any king, heir-apparent, prince, baron, prefect, mayor, banker, merchant, queen, young man or maid in the city of Bāravaī intends to shave his (or her) head in the presence of the saint Ariṭṭhaṇemi and to enter the order, Kaṇha Vasudeva permits him (or her) to go; and to him who will become slack, permits the same life which was his normal one before; he will celebrate his withdrawal from the world with great splendour, entertainment and gathering.' Twice or thrice proclaim this proclamation and bring its report to me."

Then the chamberlains [until] bring the report.

Then Queen Paumāvaī, hearing and listening to the doctrine in the presence of the saint Ariṭṭhaṇemi, was glad, satisfied [until] with heart moving under the influence of delight and thus said.

" I have faith, sir, in the Niggantha doctrine [etc.] which is as you declare;

but only, Beloved of Gods, I shall bid farewell to Kaṇha Vāsudeva. Then I, in the presence of the Beloved of Gods, shall get my head shaved [until] enter the order. If it pleases you, Beloved of Gods, do not put a stop to it."

Then Queen Paumavaı, ascending the excellent car of state went to the city of Bāravaı towards her own house. Then she descended from the state-car, went to Kaṇha Vāsudeva and making the folded hands [etc.] said " I intend, Beloved of Gods, on being permitted by you, to have my head shaved [until] enter the order. If it pleases you, Beloved of Gods, do not put a stop to it."

Then Kaṇha Vāsudeva summoned the chamberlains, and said thus " Quickly arrange for the magnificient annointment-ceremony for her withdrawal and bring back to me the report of this my command."

Then they [until] brought back the report.

Then this Kaṇha Vāsudeva set Queen Paumāvaī upon a throne and made the anointment-ceremony for the great withdrawal with one hundred and eight jars of gold, adorned her with all the ornaments, made her mount on a litter, borne by thousand men, went

out through the city of Bāravai, came to the mountain Revaya-a in the Sahasambavaṇa park, made the litter place there, made Queen Paumāvai come down from the litter, went to the saint Ariṭṭhaṇemi, turned round thrice right to right, praised and worshipped him and thus said.

"This is, sir, my chief queen, Queen Paumavai, pleasing, charming, beloved, beautiful, enchanting to the mind [until] ...what even for seeing? Therefore, I, Beloved of Gods, offer unto you the gift of a lady-disciple. Accept, Beloved of Gods, the gift of a lady-disciple. If it pleases you, Beloved of Gods, do not put a stop to it."

So that Paumavai departed to the north-eastern side, and with her own hands removed her ornaments, with her own hands plucked out her hair in five handfuls, went to the saint Ariṭṭhaṇemi, praised and worshipped him and spoke "The world is burning [until] to tell me doctrine."

Then the saint Ariṭṭhaṇemi made her himself enter the order, shave her head and himself gave her as a disciple to nun Jakkhiṇi

Then that nun Jakkhiṇī........." When... entered the order [until] should constrain oneself." Then that Paumāvai became a nun...heedful in walking [until] guarded in continence. Then that Paumāvai studied the Eleven Scriptures, Laws of Peace etc. She abode exercising herself by many fasts until the fourth, sixth and the eighth meal in divers mortifications. Then that nun Paumāvai finished her period of nunship for complete twenty years, wasted herself with month's starvation, cut off sixty meals by not eating, achieved the end for which she had stripped herself [etc.], and was beatified [5] with last breaths. [Sūtra. 9].

In that age, at that time, there was a city of Bāravai; the hill of Revaya-a; the Garden of Nandanavaṇa. Here in the city of Bāravaī, Kaṇha Vāsudeva held sway [etc.] That Kaṇha Vāsudeva had a queen named Gori [a description]. The saint arrived. Kaṇha went out. Gorī went out in the same way as Paumāvai did. The story of the doctrine. The congregation went back. Even Kaṇha. Then that Gorī withdrew in the same way as Paumāvaī [until] beatified [5] So also Gandhārī, Lakkhaṇā, Susīmā, Jam-

bavaī, Saccabhamā, Ruppiṇī; all eight too like Paumāvaī. Eight lessons. [Sūtra. 10.]

In that age, at that time...a city of Bāravaī; Revaya; Nandaṇavaṇa; Kaṇha Vāsudeva held sway [etc.] Here, in the city of Bāravaī, there was a prince named Samba, [perfect in body etc.] the son of Kaṇha Vāsudava through Queen Jambavaı, by himself. This Prince Samba had a wife named Mūlasirī, [a description]. The saint arrived Kaṇha went out. Mūlasirı even went out, just like Paumāvaī..." But only, Beloved of Gods ! I shall bid farewell to Kaṇha Vāsudeva" [until] beatified. So also Mūldattā. Thus the Fifth Division. [Sūtra. 11.]

THE SIXTH DIVISION

"If"...The Introduction of the Sixth.

Only that, sixteen lesson are preached–namely.

Makāi, Kimkama, Moggarapāṇi, Kāsava, Khema-a Dhi-i-hara, Kelāsa too, Harichandaṇa, Vāratta, Sudaṃsaṇa Puṇṇabhadda, Sumaṇabhadda, Supa-

iṭṭha, Meha, Aimutta, and Alakkha;– thus sixteen lessons.

" If sixteen lessons are preached [etc.] what is the matter of the first lesson preached ? "

" In that age, at that time the Ascetic —Lord Mahavira, the first-maker [etc.] (the city of Rayagiha...) abode in the sanctuary Guṇasīla-a...(the king was Seṇiya...) [until] the congregation went out. Then that householder Makāī understood the matter in this tale. Just like Gangadatta in Paṇṇatti, he also, having put the eldest son at the head of the family withdrew...in a litter, that was carried by thousand persons [until] became a friar [heedful in walking etc.]. Then that householder Makāī learnt the Eleven Scriptures, the Laws of Peace etc., in the presence of Lord Mahavíra and the Elders of such sort. The rest like that of Khandaga. Guṇarayaṇa mortification. The period sixteen years. In the same way, he was beatified on Settumja. Kimkama even same [until] beatified on Viula. [Sūtra. 12.].

In that age, at that time,...the city of Rāyagiha; the sanctuary of Gunasila-a; the

King Seṇiya; the queen Chellaṇā [a description]. Here in Rāyagiha dwelt a garland–maker named Ajjuṇaya (rich [until] unsurpassed). This garland–maker Ajjuṇaya had a wife named Bandhumaī [tender etc.]. This garland–maker Ajjuṇaya had one big flower–garden here outside the city of Rāyagiha. (The garden was) black [until] like a mass of clouds, blossoming with the flowers of five kinds...pleasing [4]. Not very far from this flower–garden, here, this garland–maker Ajjuṇaya had a shrine of Jakkha Moggarapāṇi which had devolved upon him from a line of many ancesters of the family, from grand–father great–grand–father, great-great-grand–father. Ancient, divine, true, [etc.] just like Puṇṇabhadda. There the idol of Moggarapaṇi stood having held the iron mace made of thousand palas. Then that garland-maker Ajjuṇaya was the devotee of Jakkha Moggarapāṇi from the very childhood. Every morning, he took baskets, went out of the city of Rayagiha, arrived at the flower-garden, made the collection of flowers. Then he took the foremost and best flowers, appro-

ached the temple of Jakkha, made the flower-offerings of great worth, bowed falling on the knees and thereafter would go on carrying on his trade on the high road.

Here in the city of Rāyagiha, there dwelt a gang named Laliyā (rich [until] unsurpassed) to which whatever it did was a good action. There in the city of Rāyagiha, was, some other time a festival announced. Then that garland-maker Ajjuṇaya, under the idea 'I shall need more flowers on the morrow', took baskets early morning, with his wife Bandhuma[1] went out of his own house, passed through the city of Rayagiha, approached the flower-garden and made the collection of flowers with his wife Bandumai. Now, of that gang Laliyā six gangsters came to the shrine of Jakkha and were having there a good time. Then that garland-maker Ajjuṇaya gathered flowers with his wife Bandhumaī, took the foremost and best flowers and approached the shrine of Moggarapāṇi. Now those six fellows saw the garland-maker Ajjuṇaya, coming over with his wife Bandhumai and said thus to one another "Here, Beloved of Gods, comes Ajjuṇaya the garland

maker with his wife Bandhumai. Hence indeed it is better, Beloved of Gods, for us to bind him fast (i. e. by twisting the arms and the head and tying them to the back) and to have our pleasures full well with his wife Bandhumaī. Then they swore this object to one another, hid behind the doors and stood hidden, silent, without a stir or without a wink. Then that garland-maker Ajjuṇaya approached the shrine of Jakkha Moggarapāṇi with his wife Bandhumaī, did reverence on seeing it, made flower-offerings of great worth and bowed down falling upon his knees. In the meanwhile those six fellows come out all of a sudden from behind the doors, catch the garland-maker Ajjuṇaya, bind him fast and regale themselves having pleasures to the fullest with Bandhumai, the wife of the garland-maker.

Then this was the inward thought of Ajjuṇaya, the garland-maker " Thus indeed, from my childhood, I go on doing reverence to Jakkha Moggarapāṇi [until] carrying on my trade. Had there been Jakkha Moggarapāṇi present here, would he have seen me coming to misery of this sort ? Therefore Jakkha Moggarapāṇi is not present here.

Very clear it is that this is merely a piece of wood."

Then that Jakkha Moggarapāṇi, having understood the inward thought of such sort [etc.] of Ajjuṇaya, the garland-maker, entered his body, shattered off his bonds, took hold of his iron mace of the weight of thousand palas, killed those six fellows with the woman as the seventh. Then that garland-maker Ajjuṇaya, possessed by Jakkha Moggarapāṇi, went on killing six men with a woman as the seventh, round about the city of Rāyagiha, every day.

In the city of Rayagiha (in open places [until] on high roads) many people used to say [4] to one another thus "Thus, indeed, Beloved of Gods, the garland-maker Ajjuṇaya possessed by Moggarapāṇi, goes on killing six persons with a woman as the seventh."

Then king Seniya, having understood the matter of this story called his chamberlains [etc] and said thus, "Thus indeed, Beloved of Gods, that garland-maker Ajjuṇaya [etc.] goes on killing [etc.]. No one of you, must go on wandering according to sweet will for wood, grass, water flowers and fruits, lest

a calamity befall his body;' make this declaration twice or thrice; and make a report of this to me soon."

Then those chamberlains [until] make a report.

Here in the city of Rayagiha there dwelt a merchant named Sudaṃsaṇa [rich etc.] Now that Sudaṃsaṇa was a worshipper of the Ascetic, lived on his life, knowing the living and the lifeless [etc .]. In that age, at that time, the Ascetic [until] arrived [etc.] abode. Then in the city of Rayagiha (in the open places [etc.]. many people) said thus to one another [until]...' What good is there of holding more possessions...? [etc.] ' Hearing this from many people, this inward thought [4] arose in the mind of Sudaṃsaṇa "Thus indeed, the Ascetic [until] abides; I go to him; [etc.] I shall bow down to him." Thus he pondered, went to his parents and with folded hands [etc] said "Thus indeed, mother and father, the Ascetic [until] abides. I go to him; I shall praise and worship the Ascetic, Lord Mahāvīra [until] wait before him."

Then the father and mother said thus to merchant Sudaṃsaṇa "Thus, indeed, son, the

garland-maker Ajjuṇaya moves about killing [etc.]; go, you, not, son, to worship the Ascetic Lord Mahāvīra, lest a calamity befall your body. You may praise and worship the Ascetic, Lord Mahāvīra keeping yourself here."

Then the merchant Sudaṃsaṇa said thus to his father and mother "How can I, keeping myself here praise the Ascetic Lord Mahāvīra who is come here, arrived here, making a visit here?" I, father and mother, on being permitted by you, go to praise Lord Mahāvīra."

Now when his parents could not prevail upon the merchant Sudaṃsaṇa by many declarations [4] [until] to think over, they thus said "If it please you, Beloved of Gods, do not stop."

Then the merchant Sudaṃsaṇa, on being permitted by his father and mother bathed, purified himself, (put on) dresses [until] on the body and went out of his own house on foot. Then he passed through the city of Rāyagiha and resolved to go to the sanctuary of Guṇasīla-a, not very far from the shrine of Jakkha. Then that Jakkha

Moggarapaṇi saw the worshipper of the Ascetic coming over. Having seen him, he enraged [5] resolved to go towards the worshipper of the Ascetic, Sudaṃsaṇa, brandishing his iron mace of the weight of thousand palas Then that worshipper of the Ascetic, Sudaṃsaṇa saw Jakkha Moggarapāṇi coming up. Sudaṃsaṇa unafraid, unterrified, unalarmed,undisturbed, unmovedandunpurturbed cleansed the ground by the flap of garment, and making the folded hands, made up with palms of his hand, covered by the (bowed) head, with ten nails together on the head, said thus; "Homage to the saints [until] attained. Homage to the Ascetic [until] who intends to attain. Even before, by me in the presence of the Ascetic, Lord Mahāvìra, for for all my life. I have renounced gross harm to living things, gross falsehood, gross taking of things not given; I have vowed to satisfy also myself with my own wife for all my life. I have vowed for all my life to limit my desires. Even now

I renounce for all my life in his presence all harm to animals; I renounce falsehood, the taking of things not given, sexual intercourse, the possessions for all my life. I renounce for all my life anger [until] the shaft of false doctrine. I renounce for all my life four-fold food–eating, drinking, sweets and dainties. If I be delivered from this calamity, it behoves me to follow it up; if I be not delivered from this calamity, I have already renounced these." Thereupon, he took upon himself to observe the household standard.

Then that Jakkha Moggarapaṇi came to the worshipper of the Ascetic Sudaṃsaṇa, brandishing his iron mace of the weight of thousand palas. But he could not overpower him on account of his spiritual strength. Then when Jakkha Moggarapaṇi was not able to overpower the worshipper of the Ascetic, Sudaṃsṇa, on account of his spiritual strength–though he moved oft and on round about the worshipper of the Ascetic, Sudaṃsaṇa,–he looked at the worshipper of the Ascetic, Sudaṃsaṇa, with unwinking eye for a long time, standing in front of him, looking to the very direction and cross–

direction, gave up the body of Ajjuṇaya, the garland-maker, and having taken the iron mace of the weight of thousand palas, went back in the direction from which he had appeared. Then that garland-maker Ajjuṇaya, abandoned by Jakkha Moggarapāṇi fell on the ground with a thud with all his limbs.

Then Sudaṃsaṇa, the worshipper of the Ascetic, seeing that he was free from the calamity, observed the standard.

Then that Ajjuṇaya, the garland-maker, on coming back to senses after a while, got up, and said thus to Sudaṃsaṇa, the worshipper of the Ascetic;

" Who are you, Beloved of Gods and whitherward are you bound ? "

Then that worshipper of the Ascetic, Sudaṃsaṇa said thus to the garland-maker Ajjuṇaya.

" I am, in sooth, Beloved of Gods, the worshipper of the Ascetic, Sudaṃsaṇa, who comprehend the living and the lifeless; and I am bound to the sanctuary Guṇasīla-a to offer respects to the Ascetic lord Mahāvīra. "

Then that garland-maker, Ajjuṇaya said thus to the worshipper of the Ascetic, Sudaṃsaṇa.

" I too desire then, Beloved of Gods, to come with you to offer my respects to the Ascetic, Lord Mahāvīra [until] wait before him. If it please you, Beloved of Gods, do not put a stop to me. "

Then that worshipper of the Ascetic, Sudaṃsaṇa, with the garland-maker, Ajjuṇaya, arrived at the sanctuary Guṇasīla-a before the Ascetic Lord Mahāvīra, (walked from right to right about) the Ascetic Lord Mahāvīra thrice, [until] waited before him. Then the Ascetic, Lord Mahāvīra (preached) the story of the doctrine to the (congregation) to the garland-maker Ajjuṇaya and the worshipper of the Ascetic, Sudaṃsaṇa [etc.] Sudamsaṇa went back.

Then the garland-maker, Ajjuṇaya, on hearing and listening to the doctrine from the Ascetic, Lord Mahāvīra...[glad etc.]..." I have faith, sir, in Nigganṭha doctrine [until] stand by it. If it please you, Beloved of Gods, do not put a stop to me. "

Then that garland-maker Ajjuṇaya, mo-

ving north [etc,], plucked himself his hair in five handfuls, became a friar [until] abode. Then that Friar Ajjuṇaya on the day on which he shaved himself [until] entered the order, praised and worshipped the Ascetic, Lord Mahāvīra and took the vow of this sort " It behoves me, for all my life to abide exercising myself in constant mortification with fasts until the sixth meal." With this idea he took the vow of such sort and abode [etc.] all his life. Then that Friar Ajjuṇaya on the fast-breaking time after the fasts until the sixth meal, read his lection in the first watch. Just like Goyama [etc.] he wandered about.

Then to that Friar Ajjuṇaya, wandering in the families high [etc.] in the city of Rāyagiha, many women, men, young people, old people and youths said, " By this man was my father killed; by him my mother... brother, sister, wife, son, daughter, daughter-in-law [etc.]...by him, my other kinsmen, relations and retainers. " So some abused him; some caviled at him; chided, censured, rebuked, reviled, look down upon him in contempt, struck at him. Then that Friar Ajjuṇaya, abused [until] struck at, by many

women, men, young people, old people and youths, not becoming wrathful even by mind towards them, bore, put up with patience, endured and suffered with equanimity. Bearing with equanimity [etc.], wandering in the city of Rāyagiha, in the families high, low and middle-class, he when he got food, did not get water; when he got water, he did not get food. Then that garland-maker Ajjuṇaya, never sorrowful, despirited, with mind not turbid, unpurturbed, ungrieved, not exhausted in self-restraint,-moved about, went out of the city of Bāravaī, arrived at the sanctuary Guṇasila-a before the Ascetic Lord Mahāvīra ([until] like Master Goyama) showed (him his food and drink) and took himself the food (as untouched in the mouth) as a serpent (getting) in the hole.

Then the Ascetic Lord Mahāvīra, some other time, came up to the city of Rāyagiha and abode in the country outside. Then that Friar Ajjuṇaya completed his period of friarhood, exercising himself by that noble, abundent, zealous, lucky mortification full well for six months, wasted himself by a half-month's starvation, cut off thirty meals by

not eating, achieved the end for which she did...[until] beatified. [Sūtra 13.]

In that age, at that time; a city of Rayagiha; the sanctuary Guṇasīla-a; king Seṇiya...There dwelt a householder named Kāsava. Just like Makāi. The period sixteen years...beatified on the Vipula.

So also the householder Khema-a. Excepting, the city of Kāyandi. The period sixteen years... beatified on the Mount Vipula.

So also the house-holder Dhi-i-hara... In the city of Kāyandī...period sixteen years...was beatified on the Vipula.

So also the house-holder Kelāsa. Exceptting, Sāge-a was the city. The period twelve years...was beatified on the Vipula.

So also the house-holder Harichandaṇa... Sage-a...the period twelve years...was beatified on the Vipula.

So also the householder Vāratta...Excepting, the city of Rāyagiha...the period twelve years...beatified on the Vipula.

So also the householder Sudaṃsaṇa... in the city of Sāvatthi...the period many years...beatified on the Vipula.

So also the householder Supaiṭṭha...in the

city of Sāvatthī; the period twenty-seven years...beatified on the Vipula.

So also the householder Meha...the city of Rāyagiha...the period many years;... beatified on the Vipula.

In that age, at that time there was a city of Polāsapura. The garden was Sirivaṇa. In that city of Polāsapura, there was a King by the name of Vijaya. This King Vijaya had a queen named Siri [a description]. This King Vijaya had a son by himself through Queen Sirī—a prince named Aimutta, delicate [etc.].

In that age, at that time, the Ascetic, Lord Mahāvīra [until] abode in Sirivaṇa. In that age, at ṭhat time, the eldest disciple of the Ascetic Lord Mahāvīra (as in Paṇṇatti [until]) moved about in the city of Polāsapura in the families, high [etc]. Now—this Prince Aimutta, bathed [until] decked, surrounded by many little boys, little girls, lads, lasses, youths, maidens went out of his own house. Then the reverenced Goyama, moving about in the city of Polāsapura, made his way not very far from the Place of Indra. Now that Prince

Aimutta saw the reverend Goyama, making his way not very far, went to him and thus said.

" Who are you, Sir ?-where do you move about ?"

Then the reverend Goyama said thus to Prince Aimutta;

" We are, Beloved of Gods, Nigganttha ascetics, heedful in walking [until] observing continence, move about in the families high [etc.]."

" Come you. sir, so that I may get you alms." So saying he held the reverend Goyama by a finger, and went to his own house. Then that Queen Siri saw the reverend Goyama coming, becoming [glad etc.] got up from her seat, went to the reverend Goyama, walked round him thrice from right to right, praised and worshipped him, gave him abundent food [etc.] and let him go. Then that Prince Aimutta said thus to the reverend Goyama.

" Where, sir, do you dwell ?"

Then the reverend Goyama said thus to Prince Aimutta.

" Verily thus, Beloved of Gods, my doctrine-precepter, my doctrine-preacher Lord

Mahāvīra, the first-maker [until] desirous to attain, abides exercising himself [until] by constraint, having taken a proper place, in the park Sirivaṇa outside the city of Polāsapura here. There we dwell."

Then that Prince Aimutta said thus to the reverend Goyama;

" I go with you, Sir, to do reverence to the feet of the Ascetic, Lord Mahāvīra. If it pleases you, Beloved of Gods, do not put a stop to it."

Then that Prince Aimutta with the reverend Goyama approached the Ascetic Mahāvīra, walked thrice from right to right, praised [until] waited before him. Then the reverend Goyama approached the Ascetic Lord Mahāvīra [until] showed [him, food etc.] and abode with mortification and constraint. Then the Ascetic (preached)...the story of the doctrine...before Aimutta and that (congregation). Then that Aimutta, having heard and listened to the doctrine from the Ascetic, Lord Mahāvīra became glad [etc.]...heart [etc.] ...(and said) "But only, Beloved of Gods, I shall take leave of my father and mother; then

shall I enter, the order in the presence of the Beloved of Gods. If it pleases you, beloved of Gods, do not put a stop to it."

Then that Prince Aimutta approached his father and mother...[until] "to enter the order." The father and mother said thus to Prince Aimutta.

" You are a child, son, and have no understanding. What do you know of the doctrine ?"

Then that Prince Aimutta said thus to his mother and father.

"Thus indeed, mother and father, what I know, I do not know; and what I do not know, I know."

Then the mother and father said thus to Prince Aimutta.

"How do you, son, know that [until] know ?"

Then that Prince Aimutta said thus to his mother and father.

" I know, mother and father, that one who is born, must surely die; but I do not know, mother and father when or where or in what manner or at what length of time. I do not know, mother and father, by what accumulation of works, the souls are born

among hell-dwellers, lower lives, men and gods; but I know mother and father that they are born among the hell-dwellers, [etc.] by their own accumulation of actions. Thus indeed, mother and father what I know, I do not know and what I do not know, I know. I desire, therefore, mother and father, on being permitted by you, [until] to enter the order."

Then when his mother and father could not prevail upon him by many declarations [etc.] "We desire, child, to see your royal splendour for even one day." Then that Prince Aimutta stood quiet following the words of his mother and father. The anointment-ceremony as in the case of Mahābala The withdrawal...studied the Laws of Peace etc...For many years the period of friarship... Guṇarayaṇa...[until] beatified on the Vipula.

* In that age, at that time, in the city of Vāṇārasī...Kāmamahāvaṇa sanctuary... There in the city of Vāṇārasī, there was a King named Alakkha, In that age, at that time, the Ascetic [until] abode. The congregation etc...Then that King Alakkha in the presence of the Ascetic Lord Mahāvīra,

like Udāyaṇa, withdrew. Only, he anointed his eldest son (to rule over) his kingdom. Eleven Scriptures...the period many years [until] beatified on the Vipula.

"Thus, Jambū, this matter is preached of the Sixth Division, by the Ascetic [etc.]." [Sūtra. 15.]

THE SEVENTH DIVISION.

"If etc." The Introduction of the Seventh Division. [Until] thirteen lessons are preached They are namely,

Nandā; Nandavaī, Nanduttarā Nandiseṇiya also; Maruyā, Sumaruyā, Mahāmaruyā, Marudevā eighth; Bhaddā Subhaddā, Sujāyā also, Bhuyadiṇṇa should be known as the names of the wives Seṇīya."

" If sir, [etc.] thirteen lessons are preached, what is the matter, sir, preached of the first lesson by the Ascetic [etc.] ?"

"Thus, indeed, Jambu, in that age at that time,...a city of Rāyagiha...Guṇasila-a sanctuary...the king, Seṇiya. This King

Seṇiya had a Queen named Nandā [a description]. The master arrived. The Congregation went out. Then that Queen Nandā, having understood the matter of this doctrinal talk called her chamberlains... a vehicle (like Paumāval [until]). Having learnt Eleven Scriputures...the period twenty years [until] beatified. Thus all thirteen Queens are to be understood in the way of Nandā."

The Seventh Division is over. [Sutra. 16.].

THE EIGHT DIVISION.

" If Sir" The introduction of the Eighth Division. [until] ten lessons are preached; namely.

Kālī, Sukāli, Mahākālī, Kaṇhā, Sukaṇhā, Mahākaṇhā, Vīrhkaṇhā should be known so also Rāmakaṇhā; Piusenakaṇhā ninth and tenth Mahāsenakaṇhā."

"If ten lessons [etc.], what is the matter preached of the first lesson ?"

"This, indeed, Jambū, in that age, at that time there was a city named Campā... the sanctuary Puṇṇabhadda...There in the

city of Campā, there was a King named Koṇiya [a description]. There in the city of Campa, there was a Queen named Kālī the consort of Seṇiya, and the stepmother of King Koṇiya. [a description.]. Like Nandā [until] she learnt Eleven Scriptures, the Laws of Peace etc. She abode exercising herself with many fasts until the fourth meal...Now that Kalī some other time came to Nun Ajja-Chandaṇa and thus said,

"I intend, lady, being permitted by you to abide observing Rayanāvalī penance. If it please you, lady, do not put a stop to me."

Then that lady Kālī, on being permitted by Nun Ajja–chandaṇa abode observing [etc.]. namely,

She fasted until the fourth meal; then indulged in all modes of desire: then fasted until the sixth meal; then indulged in all modes of desire...........then she fasted until the sixth meal; then indulged in all modes of desire; then she fasted until the fourth meal; then she indulged in all modes of desire.*

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* The रत्नावलीतप: is thoroughly explained by the commentator अभयदेव [See

Thus this series of the Rayaṇāvali penance becomes accomplished according to the scriptures [etc.] by one year, three months and twenty-two days and nights.

Thereafter, in the second series, she fasted until the fourth meal; then indulged in all kinds of foods except Vigai foods; then she fasted until the sixth meal; then indulged in all kinds of foods except Vigai foods. Thus as in the first series; only that she took all sorts of food except Vigai foods, on all fast-breaking days [until] it becomes accomplished.

Thereafter in the third series, she fasted until the fourth meal; then she took the food without even the smearing of Vigai foods. The rest the same as before.

So also the fourth series. Only that on all fasting-days she took Āyambila gruel. The rest the same as before. It is therefore,

In the first series the indulgence in all modes of desires; in the second

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Appendix I. P. 101. l. 5. of this book]; also see Notes. The translation of the same not given fully as it is superflous for the understanding of its English rendering.

series the taking of foods except Vigai foods; in the third series, the taking of foods even without the smearing of Vigai foods; and in the fourth series the taking of Āyambial gruel.

Then that Nun Kālī,—after having accomplished...according to the scriptures the Rayaṇavalī Penance by five years, two months and twenty-eight days,—approached Nun Ajja-Chandaṇa, praised and worshipped her and abode exercising herself with many fasts until the fourth meal [etc.].

Then that Nun Kālī, by that noble [etc.]. overspread with veins, and became, like well-lit fire covered over with ashes. mightily resplendent with the glow, with the lustre, with the beauty of the lustre of the glow.

Then to that Nun Kālī, some thergo time, at the midnight hour (literally—at the time between the first part of the night and the latter part of the night) the inward thought arose...the pondering like that of Khanda-a "Thus so long as I have strength [5], it is better for me on the morrow [until] (when the sun) shines (with lustre) after taking leave of Nun Ajja-Chandaṇā

wasting myself with starvation...not being eager for death..." With this idea, she pondered, went to Nun Ajja-Chandaṇā, praised and worshipped her and said;

" I desire, lady, on being permitted by you to abide...wasting myself in starvation [etc.]. If it please you, [etc.]."

Nun Kālī, on being permitted by Nun Ajja-Chandaṇā abode, wasting herself in starvation [etc.]. That Nun Kālī learnt before Nun Ajja-Chandaṇā Eleven Scriptures, Laws of Peace etc, completed the period of nunship of eight complete years, wasted herself by a month's starvation, cut off sixty meals by not eating, (fulfilled) the end for which [she stripped herself etc...] was beatified [5] with her last breaths.

The conclusion. The First Lesson ends. [Sūtra. 17]

In that age, at that time, there was a city of Campā...the sanctuary Puṇṇabhadda; the King was Koṇiya. There was a queen named Sukālī, the wife of King Seṇiya and and the step-mother of King Koṇiya. Just like Kālī, Sukālī also withdrew [until] abode exercising herself with many fasts until the

fourth meal [etc.] Then that Nun Sukālī, some other time, approached Nun Ajja-Chandanā ..[until] "I intend, lady, on being permitted by you, to abide observing Kaṇagāvalī penance."

Thus like Rayaṇāvalī, Kaṇagāvalī also the same. Excepting, on the three occasions she fasted until the eighth meal, unlike Rayanāvalī where she fasted until the sixth meal. In one series, one year, five months, and twelve days and nights. Of four series, four years, nine months, eighteen days. The rest the same as before. Nine years her period of nunship [until] beatified [Sutra. 18].

So also Mahākālī. Excepting, she abode observing the penance smaller Sīha-nikkīliya (Lion'sPlay). It is as follows: she fasted until the fourth meal; then indulged in all modes of desire,......then fasted until the fourth meal, then indulged in all modes of desire.

Similarly four series. In one series, six months and seven days; of four series, two years and twenty-eight days [until] beatified. [Sūtra. 19.]

So also Kaṇhā. Excepting, she observed the greater Sīha-nikkīliya Penance the same

as the smaller. Excepting, it must be carried upto the fasts until the thirty-fourth meal, in the ascending series; so also it must be carried down in the descending series. Of one series, there would be one year, six months and eighteen days. Of four series, six years, two months and twelve days and nights. The rest the same as that of Kālī [until] beatified. [Sutra 20]

So also Sukaṇhā. Excepting, she abode observing the Monastic Standard of Seven-sevens. During the first seven days she took one dole of food and one of water; during the second seven days, she took two doles of food and two of water; during the third three......fourth...fifth......sixth.....during the seventh seven days she took seven doles of food and seven of water.

So indeed this Monastic Standard of Seven-sevens, she accomplished according to the scriptures [etc] in 49 days and nights, with 196 alms-takings, approached Ajja-Chandaṇā, praised and worshipped her and thus said,

" I intend, lady, on being permitted by you to observe the Monastic Standard

of Eight-eights. If it please you, Beloved of Gods, do not put a stop."

Then that Nun Sukaṇhā on being permited by Ajja—Chandaṇa abode observing the Monastic Standard of Eight-eights.

During first eight days she took one dole of food and one of water. [until] During the eighth eight days she took eight doles of food and eight of water.

So indeed this Monastic Standard of Eight-eights, she accomplished according to the scriptures [etc.] in 64 days and nights by 288 alms-takings. [until] She abode observing the Monastic Standard of Nine-nines.

In first nine days, she took one dole of food and one of water. [until] in the ninth nine days, she took nine doles of food and nine of water.

So indeed this Monastic Standard of Nine-nines, she accomplished according to the scriptures [etc.] in 81 days and nights by 405 alms-takings. [until] she abode observing the Monastic Standard of Ten-tens.

In first ten days, she took one dole of food and one of water [until] in the tenth

ten days, she took ten doles of food and ten of water.

So indeed this Monastic Standard of Ten–tens, she accomplished according to the scriptures [etc.] in 100 days and nights with 550 alms–takings and abode exercising herself with many fasts until the fourth meal [etc], in various mortifications...(taking only one meal within) a month or half a month.

Then that Nun Sukaṇhā by the noble mortification [etc] was beatified.

The conclusion. The Fifth Lesson [Sūtra. 21.].

So also Mahākaṇhā; only she abode observing the Standard of Short Savvaobhadda. She fasted until the forth meal; then indulged in all modes of desire; fasted until the the sixth meal; then indulged in all modes of desire...........she fasted until the eighth meal; then indulged in all modes of desire.

So indeed she accomplished the first series of the Short Savvaobhadda in three months and ten days [until], in the second series, she fasted until the fourth meal; and took foods excepting Vigai foods;...the same here as was in Rayanāvalī. Here also four

series; the fast-beaking days also the same. The period of the four series a year, a month and ten days, The rest the same as before [until] she was beatified.

The conclusion. The Sixth Lesson ends. [Sūtra. 22.]

So also Vīrakaṇhā. Only she abode observing the Long Savvaobhadda Standard. It is as follows: she fasted until the fourth meal; then indulged in all modes of desire...... until the tenth meal; then indulged in all modes of desire.

In a single series eight months and five days; of four 2 years, 8 months and 20 days. The rest, the same as before [until] she was beatified. [Sūtra. 23.]

So also Rāmakaṇhā. Only she abode observing the Standard of Bhaddottara. That is as follows: she fasted until the twelfth meal; then indulged in all modes of desire......until the sixteenth meal; then indulged in all modes of desire.

In one series, six months and twenty days. Of four was the period 2 years, 2 months and 20 days. The rest the same as was was with Kalī [until] was beatified. [Sutra. 24.]

So also Piusenakaṇhā. Only, she abode observing the penance of Muttāvalī. It is as follows: she fasted until the fourth meal; then indulged in all modes of desire...... until the thirty-fourth meal; then indulged in all modes of desire.

So also she followed in the descending order......[until] she fasted until the fourth meal; then indulged in all modes of of desire. In one series 11 months and 15 days. Of four, 3 years and 10 months. The rest (the same) [until] beatified. [Sūtra 25.]

So also Mahāsenakaṇhā. Only she abode observing the penance of Āyambila-Vaḍḍhamāṇa. It is as follows: she took one Āyambila-meal; then fasted until the fourth meal; took two Āyambila meals; then fasted until the fourth meal...(so onwards), the number of Āyambila meals rising by an increment of one, accompained by a fast until the fourth meal [until] she took one hundred Āyambila meals; then fasted until the fourth meal.

Then that Nun Mahāsenakaṇhā accomplished it according to the scriptures in 14 years, 3 months and 20 days and nights [until] well observed with the body [until]

she approached Nun Ajja-Chandaṇā, praised and worshipped her and abode exercising herself...with many fasts until the fourth meal [etc]. Then that Nun Mahāseṇakaṇhā was resplendent with that noble (mortification). [etc.] Now at the hour of midnight there arose a thought to Nun Mahāseṇkaṇhā, just like that to Khanda-a [until] she asked Ajja-Chandaṇā [until] abode without being eager for death [by wasting hersalf away in] starvation. Then that Nun Mahāseṇakaṇhā studied before Nun Ajja-Chandaṇā Eleven Scriptures, Laws of Peace etc, observed a period of full seventeen years, wasted herself with a month's starvation, cut off sixty meals by not eating, accomplished the end for which she stripped herself [etc.], and was beatified, awakened [etc.] with her last breaths.

Eight years to begin with and the increment thereto by one year until seventeen; these indeed should be known as the periods of the wives of *Seṇia.*

Thus indeed, Jumbū, by the Ascetic [until] attained, the matter of the Eighth Scripture, the Fortunes of the End-winners is preached"

The Scripture is finished [Sūtra. 26.].

The Scripture, the Fortunes of the End-winners has one Book of the Holy Text, and Eight Divisions. They are read in eight days too. There in the first and the second divisions, there are ten lections for each. In the third division, there are thirteen lections. In the fourth and the fifth divisions, there are ten lections for each. In the sixth division, there are sixteen lections. In the eighth division, there are ten lections.

The rest, the same as that of Nāyā-dhammakahā. [Sūtra. 27].

The Fortunes of the Endwinners end.

ANUTTAROVAVĀIYA-DASĀO.

THE FIRST DIVISION

In that age, at that time...a city of Rāyagiha. The arrival of the reverend Suhamma...The congregation went out [until] Jumbū waited before him [etc.]. Thus he said,

" If, sir, by the Ascetic [until] attained this matter of the Eighth Scripture–the Fortunes of the Endwinners, is preached, what, sir, is the matter of the Ninth Scripture, the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained ? "

Then Friar Suhamma said to Friar Jambū " Thus indeed, Jambu three divisions of the Ninth Scripture, the Fortunes of those who were reborn in the Highest Mansions, are preached by the Ascetic [until] attained."

" If, sir, by the Ascetic [until] attained three divisions are preached of the Ninth Scripture, the Fortunes of those who were reborn in the Highest Mansions, how many lessons of the First Division of the Fortunes of those who were reborn in the Highest

Mansions, are preached, sir, by the Ascetic [until] attained ?"

"Thus, indeed, Jambu, ten lessons of the First Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained namely,

Jāli, Mayāli, Uvayāli, Purisasena, and Vārisena; Dihadanta and Lattha-danta, Vehalla, Vehāyasa and Prince Abha-a."

"If, sir, ten lessons are preached of the First Division by the Ascetic [until] attained, what, sir, is the matter of the first lesson of the Fortunes of those who are reborn in the Highest Mansions, preached by the Ascetic [until] attained ?"

"Thus indeed, Jambū, in that age, at that time, there was a city of Rāyagiha, splendid, tranquil and prosperous...the sanctuary Punnabhadda...The king Seniya...the queen Dhārinī...the lion in a dream...the prince Jāli...like Meha...the gifts of eight each ...[until]...enjoyed up in the palace [etc.] The Master arrived. Seniya went out. Like Meha,

Jāli also went out. Like Meha, he also withdrew. He studied the Eleven Scriptures. (He observed) Guṇarayaṇa mortification like Khanda-a. His narrative the same as that of Khanda-a, the same ponderings, the same farewell; so did he climb on the Viula with the Elders. Only having fulfilled the period of friarship for sixteen years, he attained death in the death-month went upward far beyond the Heavens of Moon, Suhamma [until] Araṇa, Accua, beyond the series of the Mansions of Nine Gevejjas and was reborn as a god in the Mansion Vijaya. Then the Elders, knowing that Friar Jāli has come to death, left the body as was fit for extinction. They take his pot and garments; come down in the same way [until] " Here, sir, is his religious equipment.' The reverend Goyama [until] thus said,

"Thus indeed the disciple of the Beloved of Gods, named Jāli was gracious by nature. Where has that Friar Jāli who is dead, gone; where is he reborn ? "

" Thus, indeed, Goyama, my pupil (the same as that of Khanda-a) [until] who is dead, (having gone beyond the Heavens of)

Moon [until] upwards, is reborn as a god in the Mansion Vijaya."

" How much time, sir, is his existence there ordained ? "

" Goyama, his existence there is ordained for thirty-two Sāgarovama periods. "

" Then, sir, on the expiry of his life [3] from that world of gods, where shall he go [2] ? "

" Goyama, he will be beatified in the country of Mahāvideha."

" Thus indeed, Jambu, this is the matter of the first lesson of the First Division of the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained."

The same is to be repeated in the case of the remaining eight. Excepting, six are the sons of Dhārinī; Vehalla and Vehayasa, of Chellaṇā. The period of friarship of the first five is sixteen years; of the (latter) three, twelve years; of the (last) two five years. Of the first five, in serial order, the rebirth is in Vijaya, Vejayanta, Jayanta, Aparājiya, Savvaṭṭasiddha; Dihadanta in Savvaṭṭhasiddha; the rest (four) in the

upward order...Abh-a in Vijaya. The rest the same as in the first lesson. The matter to be known of Abha-a, — the city of Ra'yagiha, the king Seṇiya....the rest the same as before.

" Thus indeed, Jambū, this is the matter preached of the First Division, of the Fortunes of those who were reborn in the Highest Mansions by the Ascetic [until] attained."

THE SECOND DIVISION.

" If, sir, this is the matter of the first division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained, what sir, is the matter of the Second Division of the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained ? "

" Thus, indeed, Jambū, thirteen lessons of the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained — namely.

Dīhasena, Mahāsena, Laṭṭhadanta and Gūḍhadanta and Suddhadanta; Halla, Duma, Dumasena, and Mahā-dumasena to be learnt; Sīha and Sīhasena and Mahāsīhasena to be learnt; and Puṇṇasena is to be known —it becomes the thirteenth lesson.

" If, sir, thirteen lessons of the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained, what is the matter of the first lesson of the Second Division of the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained ? "

" Thus, indeed, Jambū, in that age, at that time,...the city of Rāyagiha...the sanctuary Guṇasila-a...the King Seṇiya . . the queen Dhāriṇī....the lion in a dream. The birth, childhood and arts the same as those of Jāli. Excepting, Dīhaseṇa was the prince. All the narrative as that of Jāli [until] comes to his end.

Thus all the thirteen also...the city of Rāyagiha...the father Seṇiya . . the mother Dhārinī...of the thirteen the period too

thirteen years . . In the serial order, two in Vijaya, two in Vejayanta, two in Jayanta, two in Aparājita...the remaining five Mahāduma and others in Savvaṭṭhasiddha Mansion.

" Thus, indeed, Jambu, this is the matter of the Second Division of the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained. "

In both the divisions by a month's starvation. [Sūtra. 2]

Thus the Second Division ends.

THE THIRD DIVISION.

" If, sir, this is the matter of the second division of the Fortunes of those who were reborn in the Highest Mansions, what, sir, is the matter of the Third Division of the Fortunes of those who were reborn in the Highest Mansions, preached by the Ascetic [until] attained ? "

" Thus indeed, Jambū, ten lessons are preached of the Third Division of the Fortunes of those who were reborn in the Highest Mansions by the Ascetic [until] attained;–namely:

Dhaṇṇa Suṇakkhatta and Isidāsa are to be learnt Pella-a and Ramaputta also Chandiman and Piṭṭhiman; Friar Peḍhālaputta and ninth Poṭṭhila too; Vehalla is said the tenth — these ten are to be learnt."

" If, sir, ten lessons of the Third Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained, what is the matter of the first lesson preached by the Ascetic [until] attained ? "

" Thus indeed, Jambū, in that age, at that time, there was a city named Kāyandi, wealthy, tranquil and prosperous; the garden Sahasambavaṇa [redolent with flowers and fruits of] all seasons...a king Jiyasattu. Here in the city of Kāyandi, there dwelt a merchant's wife named Bhadda rich, [until] unsurpassed. This merchant's wife Bhadda had a son named Dhaṇṇa, perfect [until] of handsome form, attended by five nurses; namely, by a milk-nurse, like Mahabbala [until] learnt 72 arts [until] became able for worldly enjoyment. Then the merchant's wife Bhaddā knowing that her son, Dhaṇṇa

had passed beyond childhood [until] able for worldly enjoyment, built thirty-two palaces, lofty, towering [until] in their midst a great mansion, set up with hundreds of pillars [until] of thirty-two daughters of rich merchants, she made him hold the hands... the gifts were of thirty-two each [until] high up in the palace... with (tabors) breaking... enjoyed.

In that age, at that time, the Ascetic [etc.] arrived. The congregation went out. King Jiyasattu too like king Koṇiya, went out. Then when Dhaṇṇa [heard] the great [cry of people]...he went out like Jamāli; only on foot. [until] "Only that I shall bid farewell to my mother Bhadda, the merchant's wife; then in the presence of the Beloved of Gods [until] I shall enter the order." [until] like Jamāli, he bade farewell. [Bhadda] fainted, conversed as in the story of Mahabbala [until] when the could not prevail upon him...Just as Thāvaccāputta, he took leave of Jiyasattu...the umbrellas and chowries (are to be described). He performed himself his withdrawal ceremony as Kaṇha did, of Thāvaccāputta [until] entered the order,

became a friar heedful in walking [until] guarded in continence.

On the very day that Friar Dhaṇṇa shaved his head [until] entered the order, praised and worshipped him and thus said.

" Thus, indeed, sir, I desire on being permitted by you, to abide, exercising myself with fasts [until] the sixth meal, in constant mortification accepting only the Āyambila gruel throughout my life. On the fast-breaking time after the sixth meal, it is meet for me to accept Āyambila gruel and not non-Āyambila gruel; that too given with soiled hands and not with unsoiled hands; that must be fit to be thrown away and not unfit to be thrown away; it must be that which many other ascetics, Brahmaṇas, guests and poor people do not need. If it please you, Beloved of Gods, do not put a stop to me. "

Then that Friar Dhaṇṇa on being permitted by Lord Mahāvira [glad etc.] abode exercising himself with fasts until the sixth meal with constant mortification throughout his life. Then that Friar Dhaṇṇa

read his lection, in the first watch of night on the first fast–breaking time after the sixth meal. Just like master Goyama, he bade farewell [until] went to the city of Kayandi, and there moving about in the families high etc (accepted) Āyambila–food and not non–Āyambila–food···[until]...which other...do not need. Then that Friar Dhaṇṇa, seeking alms with the vigorous, zealous, careful way of seeking alms, if he got food, did not get drink. Then that Friar Dhaṇṇa accepted the alms, as chanced, being not depressed, despirited, unperturbed not regretting, not exhausted in self–restraint, observing a rule of heedfulness and assiduity–, went out from the city of Kayandi, and showed (his food etc.) like Goyama. Then that Friar Dhaṇṇa, being permitted by the reverend Ascetic, unattached [until] ..free from the infatuation of worldly objects, ate food himself (as without touching) as a serpent (goes in) the hole, and abode with restraint, mortification [etc.]

Then the Ascetic Lord Mahavīra set out from park Sahasambavaṇa, from the city of Kāyandi. Then the Ascetic Lord Mahā-vīra moved about in the country outside.

Then that Friar Dhaṇṇa studied Eleven Scriptures, the Laws of Peace etc. in the presence of the Ascetic Lord Mahāvīra and the Elders of such sort, abode exercising himself with restraint and mortification. Then that Friar Dhaṇṇa by that noble... (mortification) like Khanda-a stood resplendent...(etc.)

Now the beauty, due to mortification, of the feet of Dhaṇṇa was of such a sort...to wit, like a dry bark, like a wooden sandal, like a worn-out shoe...Thus were the feet of Dhaṇṇa, dry and fleshless and can be only known by bones, skin and veins and not by flesh and blood.

Now the beauty [etc.] of the toes of the feet of Dhaṇṇa was of such a sort, to wit, like the pod of horse-gram, of Mugga, of Māṣa which when ripe are cut, put in the sun and are slowly withering when put to dry...Thus were the toes of Dhaṇṇa dry [until] (not) by (flesh and) blood.

The beauty [etc.] of the legs of Dhaṇṇa ...to wit...like the legs of a heron, like the legs of a crow, like the legs of a peahen [until] by blood.

The beauty [etc.] of knees of Dhaṇṇa... of such sort, to wit...like the joints of a Kali bird, like those of a peacock, like those of a peahen...Thus [until] (not) by (flesh and) blood.

The beauty [etc.] of the thigh of Dhaṇṇa... to wit, like shoots of Priyangu-tree, of Badari, of Sallaki, of Shālmali which when ripe...in the sun [etc.]. Thus the thighs of Dhaṇṇa [until] by blood.

The beauty [etc.] of the hip-bone, to wit...like the feet of a camel, of an old bull, of a buffallo [until] by blood.

The beauty [etc.] of the belly of Dhaṇṇa...to wit, like a dry water-bag of leather, a pot-shred for baking, like the front portion of the branch of a tree, hanging down. Thus the belly was dry [etc.]

The beauty [etc.] of the ribs of Dhaṇṇa... to wit...like a row of small round mirrors, like a row of small round vessels, like a row of small troughs; thus [etc.]

The beauty [etc.] of the spinal cord of Dhaṇṇa was of such a sort...to wit...like a row of the pointed ends of crown-jewels,

like a row of round stones, like a row of toy–balls...Thus [etc.]

The beauty [etc.] of the breast–bone of of Dhaṇṇa was of such a sort...to wit...like a chip of a plank, like a strip of a flapper, like a strip of a palm–leaf fan...Thus [etc.]

The beauty [etc.] of the arms...to wit ...like pods of the Sami, like pods of Pahāyā, like pods of Agatthiya...Thus [etc.]

The beauty [etc.] of hands...to wit... like dry dung–cakes, like banyan–leaves, like Palāsa–leaves...Thus [etc.]

The beauty [etc.] of the fingers of his hands...to wit...like the pods of Kala, of Mugga, of Māsa which when ripe, are split up, put in the sun, dry...Thus [etc.].

The beauty [etc.] of the neck...to wit... like the neck of a pitcher, like the neck of a gourd, like an Uccaṭṭhavaṇa-a (a kind of vessel)...Thus [etc.]

The beauty [etc.] of the chin...to wit... like a gourd–fruit, like a hakuva–fruit, like a mango–stone...Thus [etc.]

The beauty [etc.] of the lips...to wit... like a dry leech, like a pill of phlegm, like a pill of lac...Thus [etc.]

The beauty [etc.] of the tongue...to wit...like a banayan-leaf, like a palāsa-leaf, like a teek-tree leaf...Thus [etc.]...

The beauty [etc.] of the nose...to wit... like a slice of a mango, like a slice of Āmrāṭaka, like a slice of a Maulunga-fruit... when ripe...Thus [etc.]

The beauty [etc.] of the eyes...to wit... like the holes of a lute, like the holes of a violin, like the morning-stars...Thus [etc.].

The beauty [etc.] of the ears...to wit... like the skin of Mūla, like the skin of a musk-melon fruit, like the skin of Kārellaya... Thus [etc.].

The beauty [etc.] of the head...to wit like a ripe gourd, like an Elalua, like Sinhālu-a, when ripe [etc.]...Thus the head of friar Dhaṇṇa was dry, rough, fleshless; it can be known by bones skin and veins and not by flesh and blood.

So in all cases. Only in case of the stomach the ears, the tongue, the lips—in case of these 'the bone' is not to be repeated; 'it is known by the skin and veins' — is to be repeated.

Now, with his feet, legs and thighs dried and rough; with his belly, deformed and swollen on the sides and sinking into the back; the rings of his ribs, visible; the joints of the backbone, easy to reckon like the rosary of Akṣa fruits; the divisions of his breast-bone like the waves of the Ganges; his arms like dried snakes; his hands dangling like loose bridle-rods; his pot-like head shaking as that of one suffering from palsy; the lotus of his face faded; his mouth open like that of a pot; his eyelids sunken, Friar Dhaṇna walked only with the force of his spirit, stopped too with the force of his spirit; he was faint when he intended to speak at all times past, present, and future He, to wit, was like a cart of burning coals [just as in the case of Khand-a-a] [until] like fire covered with the heap of ashes, he stood resplendent with glow, with lustre, with the splendour of the glow of lustre.

In that age, at that time...the city of Rāyagiha; the sanctuary Guṇasila-a; the king Seṇiya. In that age, at that time, the Ascetic Lord Mahavīra arrived; the congregation went out; Seṇiya also went out; the story of the doctrine; the congregation went

back, then that king Seṇiya, having heard and listened to the doctrine before the Ascetic Lord Mahāvīra, praised and worshipped him, and thus said;

" Is it, indeed, sir, that this Friar Dhaṇṇa, among these fourteen thousand friars headed by Indabhūi belabours himself much and to the best cleanses himself ? "

" Indeed, it is, Seṇiya that this Friar Dhaṇṇa, among these fourteen thousand friars headed by Inda-bhūi belabours himself much and to the best cleanses himself."

" On what ground, sir, is it so said that this Friar Dhaṇṇa, among these [etc.] belabours himself much and to the best cleanses himself ? "

" Thus, indeed, Seṇiya, in that age, at that time, there was a city named Kāyandī [etc.] He enjoyed upwards in the paragon of a palace. Then I, some other time arrived,– wandering in one place after another, and passing from one village to another–at the city of Kayandī, in park Sahasamavaṇa; took a befitting place and abode with restraint [etc.]. The congregation went out. [the story is the same as before; until] he

entered the order [until] took his food...as ...in the hole. (The beauty [etc.]) of the legs of Friar Dhaṇṇa...[all the description of the body] [until] stood resplendent... etc. It is on that ground, Seṇiya, that this Friar Dhaṇṇa among these fourteen thousand friars, belabours himself much and to the best clenses himself. "

Then that king Seṇiya in the presence of the Ascetic, Lord Mahāvıra, having heard and listened to this matter, glad [etc.] turned about the Ascetic, Lord Mahavıra, right to right thrice, praised and worshipped him. Then he approached Friar Dhaṇṇa, turned about him from right to right, praised and worshipped him and said thus;

" Blessed are you, indeed, Beloved of Gods, quite meritorious, with your ends well fulfilled, with your tokens well fulfilled, you have, Beloved of Gods, well won the fruit of human birth and life." So saying, he praised and worshipped him, approached the Ascetic Lord Mahāvīra, (turned) [etc.] thrice praised and worhipped him and returned to the direction from which he had appeared.

Then, some other time, this Friar Dhaṇṇa, at mid-might had a religious vigil... and had thought [4] of such a sort.

" Thus indeed, I, by this noble [etc...] (mortification)..." The pondering as in the case of Khanda-a; leave-taking; clomb the Viula with the Elders; month's fasts; the period nine months; [until] coming to death, in the death-month, he was reborn as a god in the mansion of Savvaṭṭhasiddha,—having gone far upwards beyond the series of nine Gevejja Mansions...upwards beyond Chandima [etc.]...

" How long there, sir, the existence of Dhaṇṇa ordained ? "

" His existence, Goyama, is ordained there for thirty-three Sagarovama periods."

" Whither, shall he, sir go from that celestial world ? "

"Goyama, he will be beatified in the land of Mahāvideha."

Thus, indeed, Jambu, this is the matter of the first lesson preached by the Ascetic [until] attained."

The first lesson ends.

" If sir, " [etc]. The introduction.

" Thus, indeed, Jambū, in that age, at that time...the city of Kāyandī; king Jiyasattu ...There in the city of Kāyandī, there dwelt a merchant's wife named Bhaddā [rich. etc.]. This merchant's wife, Bhaddā had a son named Suṇakkhatta, a boy perfect [until] of handsome form, attended by five nurses just like Dhaṇṇa. The gifts of thirty-two each [until] enjoyed in the paragon of a palace high up.

In that age, at that time...the arrival... Suṇakkhatta went out just like Dhaṇṇa. His withdrawal just like that of Thāvaccāputta [until] became a friar, heedful in walking [until] guarded in continence.

Then, on the very day, when he shaved himself before the Ascetic, Lord Mahāvīra [until] entered the order, he took a vow [same as before, until]...as...in the hole... he took his food and abode with constraint [etc.]; he moved out in the country outside... studied Eleven Scriptures [etc.] abode exercising himself with motification and restraint

Then that Suṇakkhatta by noble... (mortification) [etc.]...just like Khanda-a...

In that age, at that time...the city of Rāyagiha...the sanctuary Guṇasila-a...the king Seṇiya...the Master arrived. The congregation went out. The king also went out...The story of the doctrine...the king went back .. The congregation also went back .. Then, some other time this Suṇakkhatta in the mid-might had a religious vigil as that of Khanda-a. The period many years; the question of Goyama. In the same way (the Ascetic etc.) replied [until] 'He is reborn in the Mansion of Savvaṭṭhasiddha.' 'His existence is for the period of thirty-three Sagarovamas.' '(Where) will he, sir [etc.].' 'He will be beatified in Mahā-Videha."

Thus ends the second lesson.

Thus all the remaining eight are to be described in the way of Suṇakkhatta.

Only in the repective order, two in Rāyagiha, two in Sāe-a, two in Vāṇiyaggāma, the ninth in Hatthiṇāpura, the tenth in Rāyagiha. Of (first) nine, the mothers are

(by the name of) Bhaddā. Of (first) nine, the gifts of thirty-two each. Of (first) nine, the withdrawal as that of Thāvaccāputta. Of Vehalla, in was done by his father. Vehalla's period six months; of Dhaṇṇa nine months; of the rest many years. The starvation for a month... in the Mansion of Savvaṭṭhasiddha .. beatified in Mahāvideha.

Thus end ten lessons.

Thus indeed, Jambū, by the Ascetic, Lord Mahavira, [the first-maker, the path-maker, self-awakened, the lord of the world, the light of the world, the enlightener of the world, the giver of security, the giver of shelter, the giver of the vision, the supreme ruler of the noble religion having four limits, the bearer of unobstructed supreme knowledge and vision, the conqueror, the knower, the awakened, the awakener, the liberated, the liberator, one who has crossed, one who makes us crcss, one who has attained the seat which goes by the name of the condition of absolution — blissful, unmoving, formless, endless, undecaying, unobstructed, from where there is no return —] this matter of the Third Division of the Fortunes of those

who were reborn in the Aṇuttara Mansions is preached.

The Fortunes of those who were reborn in the Highest Mansions end. The Ninth Scripture ends.

'The Fortunes of those who were reborn in the Highest Mansions' has one Book of the Holy Text. Three Divisions. In three days, it will be told. Here in the first division there are ten lections; in the second division there are thirteen lections; in the third division there are ten lections.

The rest to be followed like Dhamma -kahă [Sūtra. 7.].

The fourtunes of those who were reborn in the Highest Mansions end.

Notes.

[N. B. The black letters indicate the pages and lines. Of the two numbers at the beginning of a para in the Notes, the first indicates the number of the page and the other, the number of the line. In the middle of a para, a single black number indicates the number of the line of the page mentioned in the beginning of the para.]

1. अंतगडदसाओ [सं. अन्तकृद्दशाः] अभयदेवः–दशाः–particular mode of section–arrangement of the work so named because the first division contains 10 lessons (अज्झयण०) (vide. अभयदेव on अंत०द० P. 85–also the same on अणु० द० P. 107). दसाओ in उवासग० also he explains in the same manner. Prof. Barnett दसाओ–दशाः ' fortunes ' which I have accepted as it can well account for the feminine gender and plural number of the title. More-over the interpretation is more natural than अभयदेव's.

1. 1 तेणं कालेणं तेणं समएणं–अभयदेव on भगवती (Agam. Ed. leaf 7 (a)) 'तेणं कालेणं'ति, ते इति–प्राकृतशैलीवशात्तस्मिन् यत्र तन्नगरमासीत्। णकारोऽन्यत्राऽपि वाक्यालंकारार्थो यथा " इमा णं भंते ! पुढवी " त्यादिषु ' काले ' अधिकृतावसर्पिणीचतुर्थविभागलक्षण इति । ' ते णं'ति तस्मिन् यत्राऽसौ भगवान् धर्मकथामकरोत् 'समए णं'ति समये–कालस्यैव विशिष्टे विभागे। अथवा तृतीयैवेयं । ततः तेन कालेन हेतुभूतेन तेन समयेन

हेतुभूतेनैव । to be taken in locative or instrumental according to अभयदेव.

I. 3. अज्जसुहम्मे समोसरिए 'The Elder Sudharman arrived.' Sudharman was the fifth of the eleven गणधरs who were taught by महावीर himself. आर्यसुधर्मन् became the head of the church after महावीर and was succeeded by जंबू. The scripture is declared by सुधर्मन् to जंबू. The Mss. of our text do not indicate the addition of the description of अज्जसुहम्म but in any case it must be added. For it, see नाया० leaves 1 (b) & 2 (a) also ओव. §25 with modification.

I. 5. वयासी—Past tense 3rd person sing. The same form is also used in plural e. g. अंत० द० P. 37. 67.; formed from the sigmatic Aorist (4th variety) with the augment अ dropped. Cf. the rule restricted to vowel-ending roots (Hem. VIII. iii. 162). This is more often spelt by Mss. as वृदासि or वयासि. In Pāli, for example in the Suttas of मज्झिमनिकायो (Ed. Bhagavat & Rajawade) the formal beginning has an expression आमंतेसि equivalent to वयासी e. g. एवं मे सुतं । एकं समयं भगवा सावत्थियं विहरति जेतवने अनाथपिण्डकस्स आरामे । तत्र खो भगवा भिक्खू आमंतेसि । 'भिक्खवो'ति। 'भदंते'ति ते भिक्खू भगवतो पच्चस्सोसुं etc.

I. 6. भंते. Voc. sing. cf. भदन्त (Pali). Short

form of भद्दंत or भदंत; may be connected with भवत् 'your honour' or some such expression used to address the teacher or the precepter.

आदिकरेणं—अभयदेव on भगवती P. 8 (a) आदौ प्रथमतः श्रुतधर्म-आचारादिग्रंथात्मकं करोति-तदर्थप्रणायकत्वेन प्रणयतीत्येवंशीलः आदिकरः।

2. 14. बारवइ 'Dwaraka'; the site of modern Dwarka is far away; the city of Dwaraka it appears was formerly near रैवतक or Girnār Hills.

2. 15. पासादिया [सं. प्रासादित P. P. of the Denominative of प्रासाद] Comforting; it is spelt also as प्रासादीय-सं. प्रासादीय (a doubtful form) which is generally given.

3. 15. महब्बल or महाबलः The story occurs in भगवती. It has been quoted in full by P. L. Vaidya in his Ed. of निरयावलिओ. P. 97. f.

4. 1. 'चउव्विहा देवा' उमास्वाति's तत्त्वार्थाधिगम० अ० ४. सू० ० देवाश्चतुर्निकायाः।-They are भवनवासी, व्यंतर, ज्योतिष्क and वैमानिक. also ibid. अ. ४. सू. ११-१७.

4. 2. मेह [मेघः] His story See. नाया. अज्झ १.

4. 7. सामाइयमाइयाइं [सामायिकादिकानि] the intervening म् is simply euphonic cf. अब्भुग्गयमूसिए [अभ्युद्गतोच्छ्रितः] अणु० P.71.1.15 सामाइयमाइयाइ=the Laws of Peace, etc. i.e. six आवश्यकs of which the सामायिक is the first—other five are चउविसत्थो, वंदनक, प्रतिक्रमण, कायोत्सर्ग and प्रत्याख्यान. 'To observe सामायिक properly, the

worshipper should withdraw early morning, at mid-day and at evening into a quiet spot, where with motionless body (standing or sitting in the कायोत्सर्ग pose) and folded hands he meditates fixedly upon his soul, the divinity of the Jina etc. thrice bowing his head four times to each of the four quarters." (Barnett.) It is connected by some with 'समय' and by others with 'सम्म, साम्य, समाय' (com. on उवासग०)...relying upon the latter the expression is translated 'Laws of Peace etc.'

4. 7. अरिहा=(right form अरहा). This corruption as in many other cases dates very early; see अभयदेव on भगवती leaf 3 (a) अरहंताणं=अर्हद्भ्यः । अरिहंताणं'ति पाठान्तरं, तत्र कर्मारिहन्तृभ्यः । 'अरुहंताणं'मित्यपि पाठान्तरं ...'अरोहद्भ्यः' अनुपजायमानेभ्यः क्षीणकर्मबीजत्वात् ।

4. 16. खंदओ=The story of स्कंदक see भगवती II. 1.

4. 17. बारस भिक्खुपडिमाओ 'Twelve Monastic Standards' cf. अभयदेव on भगवती explaining मासियं भिक्खुपडिमं (II. 1. Leaf. 124 (b)) 'मासियं'ति मासपरिमाणां 'भिक्खुपडिमं'ति भिक्षूचितमभिग्रहविशेषं । एतत् स्वरूपं च 'गच्छा विणिक्खमित्ता पडिवज्जइ मासियं महापडिमं ॥ दत्तेगभोयणस्सा पाणस्सवि एग जा मासं ॥१॥ नन्वयमेकादशांगधारी पठितः । प्रतिमाश्च विशिष्टश्रुतवानेव करोति । Out of these 12 Monastic Standards, the first seven are observed for a month each, the

observer has to increase his food and water by one dole (दत्तिः) till it reaches to 7 doles in 7 months. The eighth, the ninth and the tenth Standards are observed for 7 whole nights and days each, in which the observer has to fast alternately and to sit in different postures. The 11th should be observed for a whole night and day and छट्ठ penance to be done; the 12th is observed for one night when the observer has to practise अट्ठम penance and has to abide in a cemetary taking a कायोत्सर्ग posture.

4. 17. गुणरयणं तवोकम्मं [गुणरत्नं तपःकर्म] This mortification lasts for sixteen months. In it the observer fasts for a day in the first month, for two days in the second and so on for sixteen days in the 16th month. During day one has to sit in a certain bodily posture facing the sun and at night in another posture without clothes on the body. The day-posture is Utkuṭakasana while the night posture is Vīrāsana. [See अभयदेव's com. Page. 86.]

4. 19. दुरूहइ [उद्रोहति] climbs up; almost all the Mss. spell like this; Barnett prefers दुरुहइ; the stress on द्रो in Sanskrit it seems has brought about the metathesis and the preservation of the length of the syllable द्रो=रू. In पच्चोरुहइ, I have not kept रु long.

6. 14. दढपइण्ण [दढप्रतिज्ञः] See. अभयदेव's com. P. 87. where the reference of रायपसेणीय is given; but one can find the same in ओव० Sūtra 105—109.

8. 5. निलुप्पलगुलिय etc. The com. reads निलुप्पलगवलगुलिय etc. and instead of अयसिकुसुम it seems to read अयसियकुसुम etc. **6.** कुसुमकुंडलभद्दलया=resplendent with flowery earrings; Com. P. 89 अभयदेव=beautiful with the ear-ornamnt resembling धत्तूरक flower. नलकुब्बर=acc. to अभयदेव, वैश्रमणपुत्र i. e. the son of Kubera. Barnett connects this नलकूबर with नरकुवर of the Buddhist Tantra Text: महायक्षसेनापतिनरकुवरकल्प and says that नरकुवर was the General of the army of वैश्रमण. (See. Trans. Ant. P. 146-147) **10.** छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं [षष्ठंषष्ठेण अनिक्षिप्तेण तपःकर्मणा] A sort of mortification where the fast is to be broken every third day. **16.** पोरिसी=पुरुषप्रमाणछाया; the watch of a day or a quarter of a day or night; each watch therefore lasts about 3 hours, the first watch beginning at noon. **22.** सहसंबवण [सहस्राम्रवन] Barnett and others सहस्संबवण; all Mss. सहसंबवण. which is probable to be right due to the effect of the penultimate tone which is found in Prakrit. I have all through kept therefore सहसंबवण. **26.** घरसमुद्दाणस्स-अभयदेव on अणु० P. 108 'समुद्दाणं'ति भैक्ष्यं। As to Mss. समुदाणं is generally found.

(See. अणु० foot-note 15 P. 73.) Prof. Vaidya hesitates between identifying this expression with गृहसमुदाय 'a large number of houses' and 'गृह-समुद्देश' a Buddhist term meaning 'Visit to houses in consecutive order without dropping any house in the middle.' Barnett offers following remarks "समुदाणेणं, which according to Hoernle, is to be corrected to समुद्दाणेणं (as in some Mss.) a view which finds support in the Pali सपदानं." (Trans. Ant. D. P. 64. note 3.)

10. 8. अब्भत्थिए [४]=अब्भत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था। [See. अभयदेव on अंत० P. 90] अज्झ-त्थिय=अध्यात्मिकः; taking all the 4 participles serving as the adjectives of संकप्प. Prof. Vaidya gives 2 sanskrit equivalents अध्यास्थित and आध्यात्मिक (उवा० P. 76. Vaidya) and only आध्यात्मिक inner working of the heart, thought (निरयावलिओ. P. 116. Vaidya) The confusion between ज्झ and ब्भ is well-known in case of Jain Mss. script. अज्झत्तिए would have been the proper equivalent for आध्यात्मिकः; अज्झत्थिए =अध्यास्थित or अभ्यर्थित, both of which are rather far-fetched. Looking to the general habit of Jaina Scriptures to repeat equivalents when even one word is quite enough, and having पत्थिय to back up, I have preferred the expression अब्भत्थिए –अभ्यर्थितः। **19.** देवाणंदा See. भगवती IX. 33.

12. 19–24. My translation of these lines differs from the interpretation of अभयदेव for which see. Page. 90–91; translation page. 16–17.

19. 7. खेलासवा [श्लेष्माश्रव:] in which the phlegm oozes out.

17. 26. कहल्लेणं–अभयदेव gives 'कर्परेण' cf. अणु० P. 75, l. 15. भज्जणयकभल्ले where कपालं, घटादिकर्परं are given as equivalents by अभयदेव (अणु० com. P. 109.) cf. Guj. कल्हाडुं.

18 9. आवरणिज्जाणं कम्माणं खएणं [आवरणीयाणां कर्मणां क्षयेण] By the destruction of the actions that cover the soul.

18. 10. अपुव्वकरण–This is the eighth गुणस्थानक or stage in the soul's progress towards the release; the soul here breaks the bonds of error passion and that which checks its knowledge and vision.

22 2–5. Barnett translates: ' It will be known by the Saint, heard by the Saint, reached by the Saint; and to Kaṇha Vāsudeva it is not known; Kaṇha Vāsudeva will bring me to some evil end.' अभयदेव differs; my translation follows अभयदेव. **10**. ठियए चेव ठिइभेयं on P. 21. 15 ठियए चेव ठिइभेएणं where अभयदेव gives the meaning आयु:क्षयेण; my interpretation is different; see Translation.

17. पाणेहिं=Barnett 'hooks'; I take=चंडालैः (दे. ना.

मा. ६. ३८.) **26. 13.** कण्हाइ=all along in the text कण्हाइ; इ is generally interpreted as इति by अभयदेव followed accordingly by others. Just as in Sanskrit, it was generally the way of pronouncing the last letter प्लुत, while addressing (See. मनु० chap. II verse.) Similarly it may be that कण्हाइ may be the whole expression. The instance of the use of इ=अपि is found on अणु० P. 75. 1. 2. काकजंघा इ वा etc. where the protagonists of इ=इति may try to interpret it as such. Hem. does not note इ=इति. It is peculiar that in the sentence resumed after कण्हाइ, कण्हा as a term of address is repeated.

27. 8. भव्वं is to be taken as equivalent to भवत् to represent the present. **24.** दाहिणवेयाल्लि [दक्षिण-वेलायाम्] may be वेयाल्लि from वेलायां by metathesis.

28. 1. पंडुमहुरं=Barnett offers following remarks, " The mention of पंडुमहुरा in our text is interesting By this name is evidently meant the southern city of महुरा where the Pandiyan dynasty was ruling in the 6th century B. C., and probably earlier. The Pāndiyans however were not Pandavas; and the Jain identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's 'Oriental Historical Mss.' Vol. i. P. 195 et. seq., which states that Madura in the time of the

wars of Mahābhārata was ruled by Babhruvāhana, the son of Arjuna by the daughter of the Pandiyan king of Madura. The Mahābhārata on the other hand, makes Babhruvahana the son of Arjuna, by Chitrangada, daughter of Chitravahana, the king of Maṇipura. It may also be noted that the old Tamil poets called the Pandiyan kings पंचवन् and कौरियन्" (Trans. Ant & Aṇu P. 139.) This city is also mentioned in नाया० ८. १६; according to Jaina Tradition, the capital of the Pandavas-a city on the sea-shore in the south, populated by Pandavas after they where exiled by Krsna Vāsudeva. **3.** जराकुमार=A Yadava prince at whose hands Krisṇa was to meet his death. Owing to the prophecy of Ariṭṭhanemi that Krṣna would meet his death at his hands, he used to reside in कोसंबवण where Krṣṇa too happened to come and met his death by his arrow. **4.** कालमास=it simply means the time ordained for death. **5.** तच्चाए वालुयप्पभाए पुढवीए उज्जलिए नरए (cf. तच्चाओ पुढवीओ उज्जलिआओ अणंतरं line. 12–13. this page.) [See the Appandix III Jaina Cosmography]. **6.** आगमेसाए उस्सप्पिणीए=The aeon of increase; the upward revolution of the wheel of time consisting of six Āras (periods) equal to दशकोटीकोटीसागरोपमs. **13–14.** पुंडेसु जणवएसु [पौंड्रेषु जनपदेषु]

The name of a country सयदुवारे [शतद्वार] the name of a city in the country of पौंड् where Kaṇha will be born as the 12th अर्हत् by the name of अमम.

29. 12–13. पच्छातुरस्स etc. shows that the Jaina Monks can return to their normal household life if they found the discipline of Ascetic-life hard. Buddhism also allowed this. **23.** जं नवरं=while translating I have included the expression within the inverted commas while Barnett has left it out as a directory expression.

32. 14. झूसेइ This expression is spelt in a variety of ways–झुसेइ–झोसेइ meaning 'to waste away'; अभयदेव connects it with जुष् see. भगवती II 1. leaf. 127. संलेहणाझूषणाझूषियस्स... संलिख्यते कृशीक्रियतेऽनयेति संलेखना–तपस्तस्याः जोषणा सेवा तया जुष्टः–सेवितः जुषितो वा क्षपितो यः स तथा। Hem. VIII. 4. 258 उझोसियं क्षिप्तं। I would like to connect it with ध्वस्.

34. 13. जहा पण्णत्तीए गंगदत्ते–पण्णत्ति व्याख्याप्रज्ञप्ति the other name for भगवती the fifth scripture of the Jain Canon. The story of the householder गंगदत्त see भगवती XVI. 5.

36. 1. पत्थियपिडगाइं [प्रस्थिकापिटकानि] both have the same meaning baskets.

37. 10. अवओडयगंधणयं etc. See. अभयदेव. Com.

(P. 99.) connects it with मुट् or कुट् with अव. See. Pischel. Grammatik § 232.

14. 9. ff. The whole vow briefly means this that he upto this time of course observed अणुव्रतs or minor vows which a pious man has to observe; now he takes to महाव्रत which are observed by those who take to ascetic life. Mark thus the change from थूल to सव्व and सदारसंतोस to मेहुणपच्चक्खाण etc. See. तत्त्वार्थसूत्र VII. 15.

42. 3. सागरं पडिमं [साकारां प्रतिमां] See. भगवती VII. ii. Sutra 272. Standard that is observed with cartain option. Here the option or विकल्प is in the last lines of the vows he takes.

44. 14. अप्पेगइया [अपि + एककिका:] some; cf. अत्थेगइया [अस्ति+एककिक:] some there is i. e. some one.

45. 6. अपरितंतजोगी According to अभयदेव अ+परि-तान्त [तम्=to be tired—past participle] ' not weary in self-control ' **11.** बिलमिव पण्णगभूएणं तमाहारं आहारेइ Barnett notes " A snake gliding into its hole does not let its flanks graze the sides of the hole; and the friar eating food does not allow it to rouse any feeling of relish or the reverse, but swallows it in utter indifference. Thus the com: and we may compare the rule forbidding monks to roll their food from one side of the mouth to the other in order to enjoy its taste. (Āyār I. Vii. 6. 2.) But the vague words

of our text बिलमिव पण्णगभूएणं अप्पाणं तमाहारं आहारेइ, suggest also the idea expanded in मेधंकार's जिनचरित (ver. 208 of the Colombo edition.) पच्चवेक्खनमंतेन अंतसप्पं निवारिय देहवम्मिकतो धीरो निक्खमंतं। 'The stout (Buddha, when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation'—i. e., by force of will and throught he kept his gorge from rising at the unsavoury mess.

50. 12. धम्मायणेहिं–See the footnote 101. Text P. 50; also the comm. अभयदेव P. 100–101.

51. 9. जहा उदायणे-For उदायन see भगवती XIII. 6. उदायन. He was the king of Kosambi and son of सयानीय by मिगावई. the daughter of चेडग, the king of Vesali.

51. 18 ff. These two memorial verses are peculiar in their metrical form. The first verse has three feet of आर्या and the last one of अनुष्टुभ्; the second verse has three feet of अनुष्टुभ् and the fourth of आर्या. It may be noted how corrupted they are. For metrical looseness e. g. P. 6. 1–2; P. 53. 7–9. etc.

53. 4. The whole of this Division is taken up to describe various kinds of penances. They

have been pegged on the personalities of the ten wives of Seṇiya The penances described are:—

(1) रयणावली observed by काली.
(2) कणगावली observed by सुकाली.
(3) खुड्डागं सीहनिक्कीलियं observed by महाकाली.
(4) महालयं सीहनिक्कीलियं observed by कण्हा.
(5) सत्तसत्तमियं to दसदसमियं observed by सुकण्हा.
(6) खुड्डागं सव्वओभद्दं observed by महाकण्हा.
(7) महालयं सव्वओभद्दं observed by वीरकण्हा.
(8) भद्दोत्तरपडिमं observed by रामकण्हा
(9) मुत्तावली observed by पिउसेणकण्हा.
(10) आयंबिलवड्ढमाण observed by महासेणकण्हा.

All these penances have been counted in ओव० Sūtra 24; for their description see. तपावली [with Gujarati Explanation published आत्मानंदसभा, भावनगर]; for their charts etc. see नवतत्त्वभाष्य-विवरण [published by आत्मानंदसभा, भावनगर] P. 47 onward.

53. 22. रयणावली [रत्नावली] The fast-days of this penance, if arranged in a regular form of a chart would appear like रत्नावली a necklace which is narrow at the two ends with 2 काहलिकाs after some links of the same. It becomes broader as it goes onward with a big jewel pending in the middle. (See the chart of the penance later.)

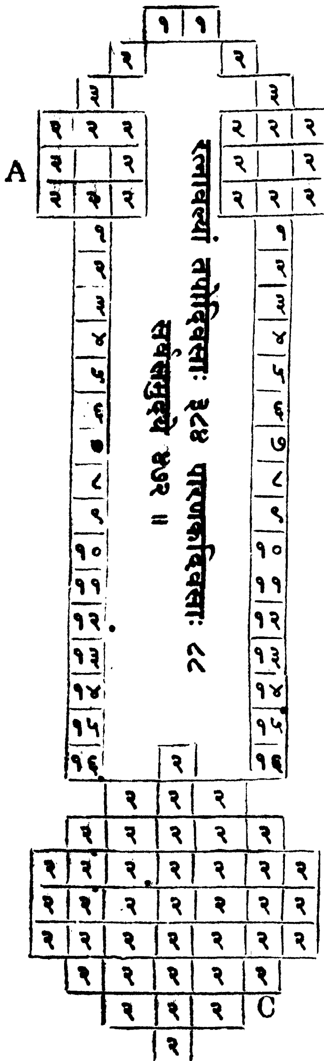
I shall give below how the arrangement should be made according to अभयदेव's commentary (P. 101.) Otherwise to fit in the time calculation as given in the text the following arrangement is suggested by Prof. Barnett. Two meals = 1 fast day; thus चउत्थ = 2 fasts; छट्ठ = 3 fasts...चोत्तीसइमं = 17 fasts. Arranging accordingly we will have the mathematical series: 2, 3, 4, 8×3, 2, 3, 4, 5. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34×3, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 8×3, 4, 3, 2. Thus in all there will be in one series 1 year, 3 months and 22 days and nights i. e. 360+90+22 = 472 days in all. The year and the month are lunar, thus having 360 and 30 days respectively. Thus one series is of 1 year, 3 months and 22 days; similar three more series, the observer has to go through with changes in food on fast-breaking days (पारणक). These changes have been expressed in the संग्रहगाथा:-In the first series, on the पारणकs, the observer can indulge in all sorts of desire; in the second series, on पारणक days, he can take all sorts of food except विगइ food; in the third series, he has to take meals without the smearing of विगइ foods; and in the fourth series he has to satisfy himself with Āyambila gruel.

Thus, in all, in four series there will be 5 years, 2 months and 28 days.

Now coming to अभयदेव's arrangement, he says: तत्र चतुर्थमेकेनोपवासेन षष्ठं द्वाभ्यामष्टमं त्रिभिः । etc. (P. 101). Thus in giving up four meals, there will be the full fast of only one day as on the first day only one meal is abandoned and on the last day also the same. Hence as on these two days there is not the full fast of two meals, they are not to be considered in calculation; hence चउत्थ =1 fast-day; छट्ठ=2 fast-days . . चोत्तीसइमं=16 fast days and so forth runs his arrangement . The chart according to अभयदेव, if we follow up the instruction as given in the commentary, will be as on P. 113 Notes.

A. and B. in the chart are काहलिकाs, while C is a big jewel-pendant. It should be observed that Barnett's arrangement does not take into co-ideration the पारणक days which ought to be considered, whereas अभयदेव's arrangement takes the पारणक-days into consideration. Therefore अभयदेव's arrangement seems to be proper and more in keeping than Barnett's given in the beginning.

55. 5. विगइवज्जं [विकृतिवर्जं] having abandoned the विगइ-foods. विगइ-any eatable that suffers a change, such as milk, curds etc. Jainas believe that these things contain microscopic living orga-



nisms and hence to use them as food will entail killing. etc. उत्त• XVII. 15. दुद्धदही–विगइओ आहारेइ अभिक्खणं । अरए य तवोकम्मे पावसमणि त्ति वुच्चइ ॥ Barnett: "विगइ–Sanskrit विकृति, comprehends (1) the महाविगइ–namely, honey, milk, butter and strong drink; and (2) milk, curds, ghi, sesame-oil, treacle and confectionary." 9. अलेवाडं [अलेपकृतं] not smeared even with विगइ–foods. This is Barnett's interpretation which is adopted in the translation More plausible and correct may be the meaning "A sort of eatable which does not smear the vessel in which it is put e. g. grams etc." See. नाया. VIII. 1.

11. आयंबिलं [आचाम्ल] अभयदेव Com. अणु० P. 107. 'आयंबिलं'ति शुद्धौदनादि ।, It means 'dry food, such as rice, pulse moistened or boiled in water without adding to it ghee or such substances.' Jain writers derive it from आचाम्ल [See. पाइयसद्दमहण्णवो and Ardha-māgadhi Dictionary-Ratnachandraji] but it is a made-up unintelligible Sanskrit equivalent. Barnett suggests आ+अम्ल with य् as श्रुति consonant.

55. 1. पुव्वरत्तावरत्तकाले-अभयदेव on भगवती II. 1. सू. 94. पूर्वरात्रश्च रात्रेः पूर्वः भागः, अपररात्रश्च अपकृष्टा रात्रिः पश्चिमतद्भाग इत्यर्थः, तल्लक्षणो यः कालसमयः कालात्मकः समयः स तथा तत्र, अथवा पूर्वरात्रापररात्रकालसमय इत्यत्र रेफलोपात् ' पुव्वरत्तावरत्तकालसमयंसि 'त्ति स्याद् । (leaf 127 (a)) 2. उट्ठाणे-energy [५] i-e उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे.

57. 4. कणगावली तवोकम्मं [कनकावलीतपःकर्म] This penance is slightly different from रत्नावली, it will be 2, 3, 4, 8×4, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34×4, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 8×4, 4, 3, 2. This is Barnett's arrangement. अभयदव's will be by filling up the काहलिकाs and the jewel-pendant by 3 instead of 2 in the chart of रत्नावली. अभयदेव's arrangement is better as it will consider पारणक days. The period of one series 1 year 5 months, 12 days & nights. Such four series.

57. 12. खुड्डागं सीहनिक्कीलियं [क्षुद्रकं सिंहनिष्क्रीडितं] This penance is so named due to its mathematical

series resembling the going forward of a lion who goes forward envisaging at every further step, again his previous step. अभयदेव's instructions in the commentary to arrange the mathematical series of this penance are as under:—चउत्थ= 1 full fast-day (See Notes on रयणावली) छट्ठ=2 full fast days. Considering thus, we have to arrange the series. First arrange from 1 to 9 in regular order on one side; then arrange from 9 to 1 in regular descending order. [1–9 Series on one side=45 days; 9–1 series on the other 45 days] Then insert after 2 in 1–9, after each number thereof, each number of another series 1–8 [1–8 series =36 days] Then insert in the same way each number of the other descending series of 7–1 series after each number of the series 9–1 [Thus 7–1 series=28 days]. Thus the series will be 1, 2, 1, 3, 2, 4, 3, 5, 4, 6, 5, 7, 6. 8, 7, 9, 8,] [9, 7, 8, 6, 7, 5, 6, 4, 5, 3, 4, 2, 3, 1, 2, 1=154 days + 33 पारणक days = 187 days in all.

Barnett in his calculation does not consider the पारणक. days. He counts only fasting-days calculating चउत्थ = 2 full fast–days, as he did in the calculation of the penance–days in रयणावली and arranges the series 2, 3, 2, 4, 3, 5, 4, 6, 5, 7, 6, 8, 7, 9, 8, 10, 9, 10, 8, 9, 7, 8, 6, 7, 5,

6, 4, 5, 3, 4, 2, 3, 2 = 187 days, thus fulfilling 6 months and 7 days as mentined in the text. रयणावली calculation is also without the reckoning of पारणक days.

58 9. महालयं सीहणिक्कीलियं [महासिंहनिष्क्रीडितं] only difference from खुड्डाग सीहणिक्कीलिय is that it should be carried up to 34 meals instead of 20 meals in the case of the latter. See अभयदेव's Com. P. 103. Barnett's calculation obviously as in the case of खुड्डाग सीहनिक्कीलिय, though he has not specially noted upon this.

58. 14.–59. 26. सुकण्हा's penance सत्तसत्तमिय to दसदसमिय–अभयदेव has nothing to say upon this penance. The text itself explains it clearly. सत्तसत्तमिय 'Seven–sevens' lasts for seven weeks. In the first week, the observer every day takes one dole of food and water, in the second week every day two...and so forth. Thus in Seven–sevens, the number of doles will be 7, 14, 21, 28, 35, 42, 49 = 196 'एगेणं छण्णउएणं भिक्खासएणं' and seven weeks = 49 day.

In eight–eights, 8 groups are to be taken each group to be of 8 days. Thus the doles, 8, 16, 24, 32, 40, 48, 56, 64 = 288 doles; 8 groups, one group consisting 8 days = 64 days.

नवनवमिय and दसदसमिय to be calculated similarly.

60. 4. खुड्डागं सव्वओभद्द [क्षुद्रसर्वतोभद्रं] The chart of this penance will be found in अभयदेव's commentary. Here Barnett follows अभयदेव in the full fast-day calculation considering चउत्थ = 1 full fast day. Barnett remarks "If we leave out of account the days on which the fast is broken by a meal and reckon only the days when both meals are neglected (उपवास) so that a 'fast until the fourth meal' counts only as one उपवास." Then he proceeds to give the chart of the scheme of this penance which is the same as that of अभयदेव's In order to explain properly the scheme of this penance अभयदेव gives the स्थापनोपायगाथा in Prakrit, the Sanskrit rendering of which will be:–एकादिपंचांते स्थापयित्वां मध्यं तु आदिरनुपंक्ति। शेषान् क्रमशः स्थापयितुं जानिहि लघु-सर्वतोभद्र ॥ i.e. one has to arrange in order 1, 2, 3, 4, 5; then in the second line 3, which is the middle number, will from the first number of the 2nd line i. e. 3, 4, 5, 1, 2; and so on until 5 lines. Now each line will have the number from 1–5 of course in changed arrangements; one line therefore will give us 15 fast days × 5 lines = 75 fast-days + 25 पारणक days = 100 days in one series. Barnett does not actually make the mention of पारणक days; he says "The actual length

of time passed in each series of this penance is 5 times 2+3+4+5+6 days, or 100 days i. e, 3 months and 10 days." अभयदेव's explanation is much better. For the chart see Comm. of अभयदेव P. 104.

There will be such four series in this penance; and the fast-breaking days in the respective series will be observed exactly as those in case of रयणावली.–i. e (1) सव्वकामगुणिय (1st series) (2) विगइवज्जं (2nd series) (3) अलेवाडं (3rd series) (4) आयंबिलं (4th series).

In all, the days of four series will be 1 year, 1 month and 10 days=400 days.

60. 26. महालयं सव्वओभद्दं [महासर्वतोभद्रं तपःकर्म] This penance is only the larger form of खुड्डागसव्वओभद्दं. As in the latter चउत्थ, छट्ठ etc=1 full fast-day, 2 full fast-days and so on. Instead of the series 1–5 in the latter, we shall have here the series from 1–7 i. e. 1, 2, 3, 4, 5, 6, 7, and every next line to be begun from the middle number of the previous line till in all there must be made 7 lines, e. g. second line will be begun from 4 which is the middle number of the first line i. e. the line will be 4, 5, 6, 7, 1, 2, 3. संग्रहगाथा of अभयदेव rendered in sanskrit will be:– एकादिसप्तांते स्थापयित्वा मध्यं तु अनुपंक्ति । शेषान् क्रमशः स्थापयितुं जानिहि

महासर्वतोभद्रम्. ॥ Each line will have in varied arrangements number 1–7×7 lines=196 days+49 पारणक days=245 days or 8 months and five days; such four series=2 years, 8 months, 20 days. पारणक days in four series as in those of रयणावलो.

61. 24. भद्दोत्तरपडिमं [भद्रोत्तरप्रतिमं तपःकर्म] The penance is of course of the group खुड्डाग and महालय सव्वओमद्द. Here full fast–days are to be counted as in सर्वतोभद्र penances e. g. दुवालस i.e. fasts until the twelfth meal=full 5 fast–days and so on.

5	6	7	8	9
7	8	9	5	6
9	5	6	7	8
6	7	8	9	5
8	9	5	6	7

भद्दोत्तरपडिमा.

Thus there will be in the first line, the regular numbers, 5, 6, 7, 8, 9, the second line is to be made by taking the middle number 7 of the previous i. e- the first line and proceed in a regular order i. e. 7 8, 9, 5, 6 and so on until 5 lines. पंचादिनवान्तं स्थापयित्वा मध्यं तु आदिः अनुपंक्ति । शेषान् क्रमशः स्थापयितुं जानिहि भद्रोत्तर क्षुद्रं ॥ is the Sanskrit rendering of संग्रहगाथा given by अभयदेव in his commentary. In the first line 5–9=35 days×5 lines=175 days fast-days+25 पारणक days=200 days i. e. 6 months 20 days in one series So four series will have 2 years, 2 months and 20 days. The पारणक days in four series are to be like those in the four series in रयणावली penance.

After the commentary on भद्दोत्तरपडिमा, अभयदेव

gives the treatment of खुड्डाग and महालयसव्वओभद्द and भद्दोत्तरपडिमा together in other संगहगाथाs which may be noted.

62. 12. मुत्तावलीतवोकम्मं [मुक्तावली तपःकर्म]. This penance is observed by पिउसेणकण्हा. Here it may be noted at the outset that चउत्थ=1 full fast-day... and so on. Thus there will be the series from 1 to 16; every number in this series, after छट्ठ i.e.2 is regularly intercepted by चउत्थ i-e. 1 full fast-day; thus the series will be [1+2+1+1+3+1... 1+16+1] (again the deseending series from 15-1 intercepted by चउत्थ i.e. 1) [15+1+14...3+1+2+1]. Thus 1-16 series=136; 15-1 series=120 days; 15+13=28 चउत्थ-days; 59 पारणक days. In all there will be 136+120+28+59=343 i. e. 11 months and 13 days. In the Scripture calculation is given as 11 months and 15 days which can not be accounted for. अभयदव himself says 'तत्तु नावगम्यते'. See अभयदेव Com. P. 106. This penance also has four series; पारणक day observance is the same as in रयणावली in different series. Of all the four series according to our calculation the period of penance will be 3 years 9 months 22 days; i. e. 8 days less than the period given in the text viz. 3 years 10 months.

63. 4-5. आयंबिलवड्ढमाण [आचाम्लवर्धमान] The expression आयंबिल is explained before (see Notes. 55. 11.)

आयंबिल therefore forms the austerity in which a person takes rice, pulse etc moistened or boiled in water only once a day without adding ghee etc. to. it. The penance आयंबिलवड्ढमाण is one in which आयंबिलs increase in a regular series of 1–100, intercepted all along by चउत्थ=a full fast-day. Therefore the mathematical series will 1+1 +2+1+3+1...100+1=5150 days [1–100 आयंबिल days series=5050+100 चउत्थ–days] i.e. 14 years, 3 months 20 days.

64. 3-4. This संग्रहगाथा is to show the periods of nunship of काली, सुकाली...महासेणकण्हा [in all ten queens of Seniya who became nuns] 8 years of काली, 9 of सुकाली...17 of महासेणकण्हा

65. अणुत्तरोववाइयदसाओ–Following Barnett I have translated "The Fortunes of those who were reborn in the Highest Mansions." For अनुत्तरविमानs =Highest Mansions, see. Appendix III ओववाइय=औपपातिक one who has undergone उपपात [अभयदेव–जन्म] i. e. who is reborn. उपपात is in the case of नारकिकs or देवs and means 'reincarnation without any initial process of birth and childhood' [See तत्त्वार्थ०

II 35. 4 52. नारकदेवानामुपपातः ॥३५॥ औपपातिकचरमदेहोत्तम-पुरुषाऽसंख्येयवर्षायुषोऽनपवर्त्यायुषः ।५२।] For दसाओ [See. Notes. P. 97].

67. 3–5. चन्दिमसोहम्मीसाण [जाव]...उववण्णे ।–See Appendix III for the full explanation, 6 परिणिव्वाणवत्तियं [परिनिर्वाणप्रत्ययं] परिनिर्वाणं तत्र यच्छरीरस्स परिष्ठापनं तदपि परिनिर्वाणमेव तदेव प्रत्ययः हेतुर्यस्य परिनिर्वाणप्रत्ययः अतस्तं। अभयदेव on भगवती II. 1. leaf 129 (a) काउस्सग्गं–[कायोत्सर्ग] an act of stopping all the activities of the body; this cessation was with a view to the extinction of the body; therefore the monks who were with जालि took his bowl and robes [पत्तचीवराइं (पात्रचीवराणि)] 9. आयारभंडए [आचारभांडकः] An ascetic's implements such as alms–bowl, soft–brush etc.

68. 1. सागरोवमाइं [सागरोपमानि] A measure of time, age of the gods and hell-beings, which is equal to ten कोडाकोडी पल्योपमs. Barnett: "A सागरोवम period is 1,000,000,000,000,000 times as long as a पलिओवम–i. e. according to some, the time necessary to empty, at the rate of one hair in every century, a well of 100 yojanas in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (e. g. रत्नशेखर, लघुक्षेत्रसमास, 92) a पलिओवम is the time needed to empty a cavern one yojana in every dimension

and full of chopped hairs, at the rate of one fragment per century. 3. आउक्खएणं [३]=आउक्खएणं भवक्खएणं ठिइक्खएणं; अभयदेव on भगवती II. 1. lef 129 (a) 'आउक्खएणं'ति आयुष्ककर्मदलिकनिर्जरणेन 'भवक्खएणं'ति देवभवनिबंधन भूतकर्मणां गत्यादीनां निर्जरणेन 'ठिइक्खएणं'ति आयुष्ककर्मणः स्थितेर्वेदनेन ।

72. 5 जमाली A Kshtriya Prince, the son-in-law of Mahāvira who received initiation into the Order from him and afterwards founded a sect. See भगवती IX. 33. 7 थावच्चापुत्त [स्थावत्यापुत्र] See. नाया० 5. He was the son of a rich merchant's wife named स्थावत्या. He took intitiation in the Order from अरिष्टनेमि. कण्ह वासुदेव was the king who performed his withdrawal ceremony. **19.** संसट्ठ and अणुज्झियधम्मियं see अभयदेव com. P. 107. read तं पि य उज्झियधम्मियं, नो चेव णं अणुज्झियधम्मियं । **20.** समणमाहणअतिहिकिवणवणीमगा see. अभयदेव Com. P. 107.

75. 8 छल्ली=Guj छाल; **9.** पाउया=पादुका Guj पाउडी **13.** कलसंगलिया=A pod of kala; Barnett's Ms. has a Guj. gloss कळथो=कुलित्थ; my Ms. D. कल धान्यविशेष तेहनी फली; संगलिया=सं० संकलिका; Guj. सांगर. मुग्ग=मुद्ग Guj. मग; मास=माष: Guj. Gloss of D. [अडदनी फली].

75. 1, जंघा=feet **2.** Instead of कंकाजंघा read काकजंघा; see अभयदेव Com. P. 109; ढेणियालिया cf. l. 5 of this page; अभयदेव comments पक्षिविशेषो; he suggests also ढेणिकाल:=तिड्ड: as an alternative; my D. Ms.

gloss Guj. ढेलि. I would like to take ढेणियाल=A pea-hen Guj. ढेल with याल as स्वार्थे; 5. पोर=पर्व-a joint. काली=कालिका a kind of a bird; 15 बिए=सं. दृतिः Guj. बीचरी; भज्जणयकभल्ले=D. Gloss Guj. चिणा सेकवानुं कढ़िछुं ॥ अर्धघट ॥; कडुकोलंब=Barnett: a wooden bowl; see अभयदेव whom I have followed in translation.

17. पासुलिया [सं. of अभयदेव–पांशुलिकाः] Guj. पांसळी; connected originally with पार्श्व 18 थासयावली [स्थासकाः (=दर्पणाकृतयः) तेषां आवली] See. अभयदेव; Barnett: A row of roundels; Barnett P. 49. note 8 थासग "See Leumann's note. In Jain literature, at l events, it seems to mean ' rounds ' like mirrors. Thus in Anuttarovavai Abhaydeva glosses it as "mirror-shaped figures such as in cuirasses (स्फुरक).' In the Kadambari (P. 16. of Parab's edition) स्थासक seems from the context to signify round patches (of saffron daubing); and from this may be derived the meaning (स्थासक=हस्तबिम्ब) found in the Sanskrit lexica." पाणावली=Barnett: a row of platters; अभयदेव –'पाण' भाजनविशेषः ।; मुंड=Barnett comments: "मुंड said by अभयदेव to be posts in which are fixed the bolts of cattle-pens; glossed नान्ही खुणानी गमाणी, small troughs set before tethered cattles." See अभयदेव.

76. 2. कण्णावली=See अभयदेव whom I have followed in translation; my D. Gloss Guj. कण्ण=कड़ु; Barnett: like a coping of rooftiles; गोलावली=D.

Gloss पाषणना गोला. अभयदेव also so; Barnett–a row of globes; वट्टयावली=D. Gloss. Guj. लाखना गोलानी श्रेणी; अभयदेव also so; Barnett translates 'a row of toy-balls' and notes P. 116. note 5 " वट्ट explained by अभयदेव as children's toys made of lac; so Guj. Gloss टचिकों a toy of small balls hung over babies' cradles., 5 चित्त–कट्टर...कट्ट=Guj. कडको; वियण=व्यजन 10 छगणिया=Guj. छाणां.

77. 2. अंबगट्ठिया=Guj. आंबानी गोटली 3. जलोया=Guj. जळो 9. अंबाडगपेसिया–अंबाडग=सं. आम्राटक Guj. आंबलुं+पेसिया Guj. पेसी; see. अभयदेव. माउलुंग=Guj. बीजोरु cf. अभयदेव Com. Barnett: ' a slice of a lemon ' not according to अभयदेव.

78. 7. एलालुअ=acc. to Barnett कपित्थ–Guj. कोठुं.

79. 12. भासं भासिस्सामि त्ति गिलाइ [३] See. Appendix II. P. 129. the story of खंदअ;=भासं भासित्ता वि गिलाइ भासं भासमाणे गिलाइ भासं भासिस्सामि त्ति गिलाइ। (भगवती II. 1. leaf 124 (a) अभयदेव comm. भासं भासित्तेत्यादौ कालत्रयनिर्देशः।

81. 23. धम्मजागरियं= night–vigil as a religious form, see for details the portion from खंदअ. Appendix II.

Appendix II.

[वर्णकादिविस्तारः ।]

[N. B. The texts of Jain Canon are so full of repetitions that when the descriptions are mutatis mutandis with the passages from other scriptural texts, they are noted in the text proper by [वण्णओ], [जाव] or [0] etc. Many a time these passages are not materially essential to the narrative of the text proper; hence I would satisfy myself by giving the references, Wherever the passages deleted are materially nccessary to understand the text, I shall give them below in full.]

1. 1. ओघ० § 1. The description of the city.
,, § 2. The description of Puṇṇabhadda sanctuary.
,, § 3. The description of the forest-grove.
,, § 4.–§ 10 The description of असोगवरपायव, सीहासण etc.

1. 3. परिसा निग्गया [जाव] पडिगया ।–नाया० अज्झ० १. leaf 3. तए णं चंपाए नयरीए परिसा निग्गया । कोणिओ निग्गओ । धम्मो कहिओ । परिसा जामेव दिसं पाउब्भूआ तामेव दिसं पडिगया ।

धम्मो i. e. धम्मकहा; its description ओव० § 56–59. 4. 2. धम्मं सोच्चा ।

1. 5. अज्जजंबू [जाव] पज्जुवासइ । एवं वयासी । details as in नाया० अज्झ० १. leaf 4 (a); it has पज्जुवासमाणे एवं वयासी । 50 also उवा० § २.

1. 6–7. समणेणं आदिकरेणं [जाव] संपत्तेणं ।–details see later अणु० द० P. 84. नाया० अज्झ० १ leaf 5 (a); still greater details ओव० § 16. 3. 20;

2. 18. पासादिया [४]=पासादिया दरिसणिज्जा अभिरूवा पडिरूवा ।

2. 20. रेवयए पव्वए नंदणवणे नामं उज्जाणे होत्था [वण्णओ] details नाया० सुयकंध. १ अज्झ. ६. leaves 158, 159 (b) the descriptions of both the mountain and the garden.

2. 21. सुरप्पिए नाम जक्खायतणं होत्था, पोराणे [०] etc. The description पोराणं etc. ओव. § २; as to जक्खायतण, वणसंड, असोगवरपायव see § 2, § 3, § 5 respectively.

3. 1. महया रायवण्णओ–for the full description see ओव० § 11. Also 3. 12;

3. 9. ईसर [जाव] सत्थवाहाणं ओव० § 38. P. 37. 1. 4. 5. also ibid. § 15. राईसरतलवरमाडंबियकोडुंबियइब्भसेणावइसत्थवाहाणं । Instead of राईसर our text has ईसर.

3. 13. धारिणी नामं देवी होत्था [वण्णओ] । ओव० § 12. for details.

3. 15. जहा महब्बले See. भगवती XI, 11 leaf 535. ff. The description is merely formal and does not aid the narrative of the text. See. निरयावलिओ

Ed. Vaidya. Appendix II P. 97–111 where he has quoted the whole story.

3. 19. अट्ठओ दाओ । for the details of the eight gifts each see the story of महाबल–भगवती XI. 11. leaf 546 (b).

4. 2. जहामेहे–The story of मेघ; नाया० सुयक्खं० १ अज्झ० १.

4. 4. देवाणुप्पियाणं० fc. 30· **1–3.** देवाणुप्पियाणं अंतिए मुंडे [जाव] पव्वयामि । i.e. मुंडे भवित्ता अगाराओ अणगारियं पव्वयामि ।

4. 4. जहा मेहे [जाव] अणगारे जाए । The whole story of मेघ till he became a friar is to be repeated mutatis mutandis here.

4. 5. इरियासमिए [जाव] etc. ओव० § 21. इरियासमिया भासासमिया एसणासमिया आयाणभंडमत्तनिक्खेवणासमिया उच्चारपासवण-खेलसिंघाणजल्लपारिट्ठावणियासमिया मणगुत्ता वयगुत्ता कायगुत्ता गुत्ता गुत्तिंदिया गुत्तबंभयारी etc. ।

4. 8. बहुहिं चउत्थ [जाव] विहरइ । बहुहिं चउत्थछट्ठट्ठमदसम दुवालसेहिं मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भवेमाणे विहरइ (See below).

4 16–20. जहा खंदओ । The story of खंदक is often referred to here. Relevent passages especially the penance and his चिंतणा, आपुच्छणा are referred to at various places. The following portion will be found much useful. [भगवती II. 1. leaf. 123 (a). ff.

तए णं समणे भगवं महावीरे कयंगलाओ नयरीओ छत्तपलासयाओ चेइयाओ पडिणिक्खमइ । २ बहिया जणवयविहारं विहरइ । तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ, जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। २ समणं भगवं महावीरं वंदइ नमंसइ। एवं वयासी । – " इच्छामि णं भंते तुब्भेहिं अब्भणुण्णाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरेत्तए, अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । " तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठे [जाव] नमंसित्ता मासियं भिक्खुपडिमं उपसंपज्जित्ताणं विहरइ । तए णं से खंदए अणगारे मासियं भिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं अहातच्चं अहासम्मं काएण फासेइ पालेइ सोभेइ तीरेइ पूरेइ किट्टेइ अणुपालेइ आणाए आराहेइ । सम्मं काएण फासित्ता [जाव] आराहित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ...नमंसित्ता एवं वयासी ।

After this खंदग observes बारस भिक्खुपडिमाओ and गुणरयणसंवच्छर तवोकम्म......बहुहिं चउत्थछट्ठट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ।

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तए णं से खंदए अणगारे तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं कल्लाणेणं सिवेणं धण्णेणं मंगल्लेणं सस्सिरिएणं उदग्गेणं उदत्तेणं उत्तमेणं उदारेणं महाणुभागेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे अट्ठिचम्मावणद्धे किडिकिडियाभूए किसे धमणिसंतए जाए यावि होत्था, जीवंजीवेणं गच्छइ, जीवंजीवेणं चिट्ठइ, भासं भासित्ता वि गिलाइ भासं भासमाणे गिलाइ भासं भासिस्सामीति गिलाइ, से जहा नामए कट्ठसगडिया इ वा पत्तसगडिया इ वा पत्ततिलभंडसगडिया इ वा एरंडकट्ठसगडिया इ वा इंगालसगडिया इ वा उण्हे दिण्णा सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ, एवामेव खंदए वि अणगारे ससद्दं गच्छइ ससद्दं चिट्ठइ उवचिए तवेणं अव-

चिए मंससोणिएणं हुयासणे विव भासरासिपलिच्छण्णे तवेणं तेएणं तवतेयसिरीए अतीव २ उवसोभेमाणे २ चिट्ठइ ।

तेणं कालेणं तेणं समएणं रायगिहे नगरे [जाव] समोसरणं [जाव] परिसा पडिगया। तए णं तस्स खंदयस्स अणगारस्स अण्णया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अब्भत्थिए चिंतिए [जाव] समुप्पज्जित्था। " एवं खलु अहं इमेणं एयारूवेण ओरालेणं [जाव] किसे धमणिसंतए जाए जीवंजीवेणं गच्छामि जीवंजीवेणं चिट्ठामि [जाव] गिलामि [जाव] एवामेव अहं पि ससद्दं गच्छामि ससद्दं चिट्ठामि तं अत्थि ता मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे। तं जाव य मे अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव य मे धम्मायरिए धम्मोवएसए समणे भगवं महावीरे जिणे सुहत्थी विहरइ, ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियंमि अहापांडुरे पभाए रत्तासोयप्पकासकिंसुयसुयमुहगुंजद्धरागसरिसे कमलागरसंडबोहए उट्ठियम्मि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते समणं भगवं महावीरं वंदित्ता [जाव] पज्जुवासित्ता समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे सयमेव पंचमहव्वयाणि आरोवेत्ता समणा य समणीयो य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विउलं पव्वयं सणियं सणियं दुरूहित्ता मेघघणसंणिगासं देवसंणिवायं पुढवीसिलावट्टयं पडिलेहित्ता दब्भसंथारयं संथरित्ता दब्भसंथारोवगयस्स संलेहणाझूसणाझूसियस्स भत्तपाणपडियाइक्खियस्स पाओवगयस्स कालं अणवकंखमाणस्स विहरित्तए।" त्ति कट्टु एवं संपेहिइ। संपेहेत्ता कल्लं पाउप्पभायाए रयणीए[जाव] जलंते जेण समणे भगवं महावीरे [जाव] पज्जुवासइ [०]...। " खंदया!" इ समणे भगवं महावीरे खंदयं अणगारं एवं वयासी " से नूणं तव खंदया! पुव्वरत्तावरत्तकालसमयंसि [जाव] जागरमाणस्स इमेयारूवे अब्भत्थिए [जाव] समुप्पज्जित्था।—'एवं खलु अहं इमेणं एयारूवेणं तवेणं ओरालेणं विपुलेण तं चेव [जाव] कालं अणवकंखमाणस्स विहरित्तए'त्ति कट्टु एवं संपेहेइ; संपे-

हित्ता कल्लं पाउप्पभायाए [जाव] जलंते जेणेव मम अंतिए तेणेव हव्व-मागए। – से नूणं खंदया! अट्ठे समट्ठे?" "हंता अत्थि। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।"

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठतुट्ठ [जाव] हयहियए उट्ठाए उट्ठेइ २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ २ [जाव] नमंसित्ता सयमेव पंचमहव्वयाइं आरुहेइ। २ त्ता समणे य समणीओ य खामेइ। २ त्ता तहारूवेहिं थेरेहिं कडाईहि सद्धिं विउलं पव्वयं सणियं सणियं दुरूहेइ, मेहघण-संणिगासं देवसंणिवायं पुढवीसिलावट्टयं पडिलेहेइ। २ त्ता दब्भसंथारयं संथरइ। २ त्ता पुरत्थाभिमुहे संपलियंकणिसण्णे करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वयासी। "पुव्विं पि मए समणस्स भगवओ महावीरस्स अंतिए सव्वे पाणाइवाए पच्चक्खाए जावज्जीवाए [जाव] मिच्छादंसणसल्ले पच्चक्खाए जावज्जीवाए। इयाणिं पि य णं समणस्स भगवओ महावीरस्स अंतिए सव्वं पच्चक्खामि जावज्जीवाए [जाव] मिच्छादंसणसल्लं पच्चक्खामि। एवं सव्वं असणं पाणं खाइमं साइमं चउव्विं पि आहारं पच्चक्खामि जावज्जीवाए। जं पि य इमं सरीरं कंतं पियं [जाव] फुसंतु।' त्ति कट्टु एयं पि णं चरिमेहिं उस्सासनीसासेहिं वोसिरामि।" त्ति कट्टु संलेहणाझूसणाझूसिए भत्तपाणपडियाइक्खिए पायोवगए कालं अणवकंखमाणे विहरइ। तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं दुवालसवासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता आलोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए।

तए णं थेरा भगवंतं खंदयं अणगारं कालगयं जाणित्ता परिणिव्वाणवत्तियं काउस्सग्गं करेंति। २ त्ता पत्तचीवराइं गिण्हंति। २ त्ता विउलाओ

पव्वयाओ सणियं सणियं पच्चोरुहंति। २ त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। २ त्ता समणं भगवं महावीरं वंदइ नमंसइ। २ त्ता एवं वयासी। "एवं खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगारे पगइ-भद्दए पगइविणीए पगइउवसंते पगइपयणुकोहमाणमायालोहे मिउमद्दवसंपण्णे अल्लीणे भद्दए विणीए, से णं देवाणुप्पिएहिं अब्भणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवित्ता समणे य समणीओ य खामित्ता अम्हेहिं सद्धिं विउलं पव्वयं त चेव निरवसेसं [जाव] आणुपुव्वीए कालगए। इमे य से आयार-भंडए भंते!" गोयमे समणं भगवं महावीरं वंदइ नमंसइ। २ त्ता एवं वयासी! "एवं खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगारे कालमासे कालं किच्चा कहिं गए? कहिं उववण्णे?" "गोयमा!" इ समणे भगवं महावीरे भगवं गोयमं एवं वयासी "एवं खलु गोयमा! मम अंते-वासी खंदए नामं अणगारे पगइभद्दए [जाव] से णं मए अब्भणुण्णाए समाणे सयमेव पंच महव्वयाइं आरुहेत्ता तं चेव सव्व अविसेसियं नेयव्वं [जाव] अलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा अच्चुए कप्पे देवत्ताए उववण्णे। तत्थ णं अत्थेगइयाणं देवाणं बावीसं सागरोवमाइं ठिई पण्णत्ता। तत्थ णं खंदयस्स वि देवस्स बावीसं सागरोवमाइं ठिई पण्णत्ता"। "से णं भंते। खंदए देवे ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिईक्खएणं अणंतरं चयं चइत्ता कहिं गच्छिहिइ? कहिं उववज्जिहिइ?"। "गोयमा! महाविदेहे वासे सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमंतं करेहिइ।" ॥ खंदओ समत्तो ॥

5. 6. **उवखेवओ** i. e. the formal beginning as we had in the first **अज्झयण**, is to be introduced mutatis mutandis here.

5. 10. अड्ढे [जाव] अपरिभूए-ओव० § 102 Mutatis mutandis. The description of ओव० § 102 referred to, is that of कुलाई. Also see ओव० § 11.

6. 11. सूमाला [जाव] सुरूवा-ओव० § 12 सुकुमालपाणिपाया अहीणपडिपुण्णपंचिंदियसरीरा लक्खणवंजणगुणोववेया माणुम्माणप्पमाणपडिपुण्णसुजायसव्वंगसुंदरंगी ससिसोमाकारकंतपियदंसणा सुरूवा etc.

5. 14 17. पंचधाइपरिक्खित्ते...भोगसमत्थे जाए यावि होत्था ।—See. ओव० § 105. the nurses who brought him up, his childhood etc. §106. as a boy led to the teacher. §107 the enumeration of 72 arts §108 bidding farewell to the teacher § 109. तए णं से दढपइण्णे दारए बावत्तरिकलापंडिए नवंगसुत्तपडिबोहिए अट्ठारसदेसीभासाविसारए गीयरईगंधव्वणट्टकुसले हयजोही गयजोही रहजोही बाहुजोही बाहुप्पमद्दी वियालचारी साहसिए अलंभोगसमत्थे यावि भविस्सइ ।

5. 19. सरिसियाणं [जाव] वत्तीसाए इब्भवरकण्णगाणं. etc See. story of महाबल भगवती XI.11. Leaf 546 (a)सरिसयाणं सरित्तयाणं सरिव्वयाणं सरिसलावण्णरूवजोव्वणगुणोववेयाणं विणीयाणं कयकोउयमंगलपायच्छित्ताणं सरिसएहिंतो रायकुलेहिंतो आणिल्लियाणं अट्ठण्हं रायवरकण्णगाणं...etc.

6. 21–22. बत्तीसं हिरण्णकोडीओ०; Just as in महब्बल 's story भगवती XI.11. See. अट्ठओ दाओ 3. 19.

7. 3. जहा [जाव] विहरइ–जहा उववाइए [जाव] विहरइ See. ओव० § 38 upto line. 16.

8. 14. See. this page line. 10. 16 ०जहा- गोयमो [जाव]...what he did in the second watch and the third etc. and how he approached महावीर etc. उवा०. §17.

23. अतुरियं [जाव] अडंति See. उवा० §18. P. 18. अतुरियमचवलमसंभंते जुगंतरपरिलोयणाए दिट्ठीए पुरओ इरियं सोहमाणे, जेणेव वाणियगामे नयरे तेणेव उवागच्छइ; २ त्ता वाणियगामे नयरे उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडइ ।

9. 3. हट्ठ [जाव] हियया–हट्ठतुट्ठचित्तमाणंदिए पीइमणे परमसोमणस्सिए हरिसवसविसप्पमाणहियए ।

9. 24 संसारभउब्बिग्गा...मुंडा [जाव] पव्वइया ।– See ओव० §32; for मुंडा [जाव] see. 4. 4.

10. 18–19. लहुकरणप्पवर० [जाव]...देवाणंदा etc. See. भगवती IX. 33. leaf 457 (a) "खिप्पामेव भो देवाणुप्पिया ! लहुकरणजुत्तजोइयसमखुरवालिहाणसमलिहियसिंगेहिं जंबूणयामयकलावजुत्त[स्स]परिविसिट्ठेहिं रययामयघंटासुत्तरज्जुयपवरकंचणनत्थपग्गहोग्गहियएहिं नीलुप्पलकयामेलएहिं पवरगोणजुवाणएहिं नाणामणिरयणघंटियाजालपरिगयं सुजायजुगजोत्तरज्जुयजुगपसत्थसुविरचितनिम्मियं पवरलक्खणोववेयं धम्मियं जाणप्पवरं जुत्तामेव उव-

ट्ठवेह । २ मम घयमाणत्तिय पच्चप्पिणह ।" तए णं ते कोडुंबियपुरिसा उसभदत्तेणं माहणेणं एवं वुत्ता समाणा हट्ठ [जाव] हियया करयल० एवं वयासी । 'सामी ! तह' त्ति आणाए विणएणं वयणं जाव पडिसुणेत्ता खिप्पामेव लहुकरण० [जाव] जाणप्पवरं जुत्तामेव उवट्ठवेत्ता [जाव] तमाणत्तियं पच्चप्पिणंत्ति । The story of देवाणंदा, the wife of माहण उसभदत्त See. भगवती IX. 33. leaf 456 ff. from which this passage is taken. Also उवा० §206. the same description.

11. 8–9. ण्हाया [जाव] पायच्छित्ता also, 12. 26. ण्हाए [जाव] विभूसिए । The whole will be ण्हाए कयबलिकम्मे कयकोउयमंगलपायच्छित्ते सुद्धप्पावेसाइं मंगलाइं वत्थाइं पवरपरिहिए सव्वालंकारविभूसिए । See. नाया० सु०१ अज्झ० १, leaf 25 (a).

12. 25. ओहय [जाव] झियायइ ।–ओहयमणसंकप्पा चिंतासोगसागरसंपविट्ठा करयलपल्हत्थमुही अट्टज्झाणोवगया भूमिगयदिट्ठिया झियायइ ।

14. 1. उम्मुक्क [जाव] अणुप्पत्ते ।–उम्मुक्कबालभावा विण्णयपरिणयमेत्ता जोव्वणगमणुपत्ता [रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा] । The description should be taken mutatis mutandis.

14. 11–12. पडिबुद्धा [जाव] पाढया हट्ठहियया । For details see भगवती XI. 11. The story of Mahabbala; also for तंसि तारिसगंसि of 11. see. अभयदेव on अंत० P. 91

14. 21. रिउव्वेदे [जाव] सुपरिणिट्ठिए ।–See. अभय० on अंत० P. 92. For full description ओव० §71.

15. 1—बहुहिं खुज्जाहिं [जाव] परिक्खित्ता ।–बहूहिं खुज्जाहिं चिलाइयाहिं वामणियाहिं वडभियाहिं बब्बराहिं बउसियाहिं जोण्हियाहिं पण्णवियाहिं ईसिणियाहिं वारुणीयाहिं लासियाहिं लाउसियाहिं दमिलीहिं सिंहलीहिं आरबीहिं पुलिन्दीहिं पक्कणीहिं बहलीहिं मुरंडीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेसणेवत्थगहियवेसाहिं इंगियचिंतियपत्थियवियाणाहिं निउणकुसलाहिं वेणीयाहिं चेडियाचक्कवालवरुणिवंदपरियालपरिवुडे वरिसधरकंचुइमहत्तरगविंदपरिक्खित्ता । ओव० § 55.

15. 23. महेलियावज्जं [जाव] वड्ढियकुले । See. अभय० अंत० P. 92. नाया० सु० १. अज्झ० १ leaf 60 (b) तुमं सि णं जाया ! अम्हं एगे पुत्ते इट्ठे कंते पिए मणुण्णे मणामे थेज्जे वेसासिए सम्मए बहुमए अणुमए भंडकरंडगसमाणे रयणे रयणभूए •जीवियउस्सासए हिययाणंदजणणे उंबरपुप्फं पिव दुल्लभे सवणयाए किमंग पुण पासणयाए? णो खलु जाया! अम्हे इच्छामो खणमवि विप्पओगं सहित्तए। तं भुजाहि ताव जाया! विउले माणुस्सए कामभोगे जाव ताव वयं जीवामो। तओ पच्छा अम्हेहिं कालगएहिं परिणयवए वड्ढियकुलवंससंतुकज्जम्मि निरावयक्खे समणस्स भगवओ महावोरस्स अंतिए मुंडे [जाव] पव्वइस्ससि। In the above passage, in case of गयसुकुमाल, pleasures with women are to be excluded. Later in नाया० the women are described.

16. 7–10. एवं खलु देवाणुप्पिया ! माणुस्सया कामा खेलासवा etc. अभय० on अंत० P. 92. नाया० सु० १ अज्झ० १ leaf 62 (2) एवं खलु अम्मयाओ ! माणुस्सया कामभोगा असुई असासया वंतासवा पितासवा खेलासवा सुक्कासवा सोणियासवा दुरुस्सासनीसासवा दुरूयमुत्तपुरिसपूयबहुपडिपुण्णा उच्चारपासवणखेलजल्लसिंधाणगवंतपित्तसुक्कसोणियसंभवा अधुवा अणितया असासया सडणपडणविद्धंसणधम्मा पच्छा पुरं च णं अवस्सविप्पजहियव्वा। से के णं अम्मयाओ ! जाणंति के पुव्विं गमणाए के पच्छा गमणाए ? तं इच्छामि णं अम्मयाओ ! [जाव] पव्वइत्तए ! ”

16. 15. निक्खमणं जहा महाबलस्य [जाव] तमाणाए तहा [०] तहा [जाव] संजमइ। See. अभयदेव's Com. P. 93. The passage is given full. Otherwise see भगवती XI. 11. The story of महाबल.

17. 7–8. इसिपब्भारगएणं काएणं etc. See. अभय० on अंत० P. 10. 93–94 See. भगवती III. 2. leaf 171 (b) दोवि पाए साहट्टु वग्घारियपाणी एगपोग्गलनिविट्ठदिट्ठी अणिमिसनयणे इसिंपब्भारगएणं काएणं अहापणिहिएहिं गत्तेहिं सव्विंदिएहिं गुत्तेहिं एगराइयं महापडिमं उवसंपज्जित्ताणं विहरामि। (The story of पूरण).

17. 17. अपत्थिय [जाव] परिवज्जिए।–भगवती III. 2. leaf 172 (a) अपत्थियपत्थिए दुरंतपंतलक्खणे हीणपुण्णचाउद्दसे हिरिसिरिपरिवज्जिए।

18. 4. उज्जला [जाव] दुरहियासा।–उज्जला विउला कक्कसा पगाढा चंडा दुक्खा दुरहियासा वेयणा।

18. 10–11. अणंते अणुत्तरे [जाव] केवलवरनाणदंसणे। –See अभय० on अंत० P. 94. ओव० § 115 अणंते अणुत्तरे निव्वाघाए निरावरणे कसिणे पडिपुण्णे केवलवरणाणदंसणे।

18. 11. सिद्धे [जाव] प्पहीणे–ओव० §56 P. 54 mutatis mutandis सिद्धे बुद्धे मुत्ते परिणिव्वुए सव्वदुक्खप्पहीणे.

18. 16–17. कल्लं पाउप्पभायाए [जाव] जलंते। – कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियंमि अहापांडुरे पभाए रत्तासोगपगासकिंसुयसुयमुहगुंजद्धरागबंधुजीवगपारावयचलणनयणपरहुयसुरत्तलोयणजासुयणकुसुमजलियजलणतवणिज्जकलसहिंगुलयनिगररूवाइरेगरेहंतसस्सिरीए दिवायरे अहाकमेण उदिए तस्स दिणकरकरपरंपरावयारपारद्धंमि अंधयारे बालातवकुंकुमेण खइयव्व जोवलोए लोयणविसआणुआसविगसन्तविसददंसियंमि लोए कमलागरसंडबोहए उट्ठियंमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते।

19. 1. जराजज्जरियदेहं जुण्णं etc. नाया० सु० १ अज्झ. १. leaf. 86 (b) जुण्णे जराजज्जरियदेहे आउरे झंझिए पिवासिए दुब्बले किलंते नट्ठसुइए मूढदिसाए......

20. 7. आसुरुत्ते [४]–आसुरुत्ते रुट्ठे कुविए चण्डिक्किए मिसिमिसीयमाणे।

22. 5. भीए [४]–नाया० सु. १. अज्झ. leaf. 86 (b) भीए तत्थे तसिए उव्विग्गे।

26. 22–23. चइत्ता हिरण्णं चइत्ता सुवण्णं एवं धण्णं धणं बलं वाहणं कोसं कोट्ठागारं पुरं अंतेउरं चइत्ता विउलं धणकणगरयणमणिमोत्तियसंखसिलप्पवालसंतसारसावएज्जं विछड्डइत्ता विगोवइत्ता दाणं दाइयाणं परिभाइत्ता मुंडे भवित्ता अगाराओ अणगारियं पव्वइया। ओव० § 23.

27. 1-2. रज्जे य [जाव] अंतेउरे। रज्जे य रट्ठे य कोसे य कोट्ठागारे य बले य वाहणे य पुरे य अंतेउरे य माणुस्सएसु य कामभोगेसु मुच्छिए गिद्धे लोले अज्झोववण्णे। See नाया० १. १. leaf 9. (*a*)

29. 21. सद्दहामि णं भंते! निग्गंथं पावयणं [०]। से जहेय तुब्भे वयह।–नाया० १. १. leaf. 57 (b) सद्दहामि णं भंते! निग्गंथं पावयणं, एवं पत्तयामि णं, रोएमि णं, अब्भुट्ठेमि णं भंते! निग्गंथं पावयणं एवमेयं भंते!, तहमेयं, अवितहअयं, इच्छितमेयं, पडिच्छियमेयं भंते! इच्छियपडिच्छियमेयं भंते!, से जहेव तं तुब्भे वयह, जं नवरं देवाणुप्पिया! अम्मपियरो आपुच्छामि, तओ पच्छा मुंडे भवित्ता णं पव्वइस्सामि।

30. 8. करयल [०] अंजलिं कट्टु।–करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अंजलिं कट्टु जएण विजएण वद्धावेंति २ एवं वयासी।

30. 19. अट्ठसएणं सोवण्णकलस [जाव] महानिक्खमणाभिसेएणं।–तए णं से सेणिए राया बहूहिं गणणायगदंडणायगेहि य [जाव] संपरिवुडे मेहं कुमारं अट्ठसएणं सोवण्णियाणं कलसाणं रुप्पमयाणं कलसाणं सोवण्णरुप्पमयाणं कलसाणं मणिमयाणं कलसाणं सुवण्णमणिमयाणं कलसाणं रुप्पमणिमयाणं कलसाणं सुवण्णरुप्पमणिमयाणं कलसाणं भोमेज्जाणं कलसाणं सव्वोदएहिं सव्वमट्टियाहिं सव्वपुप्फेहिं

सव्वगंधेहिं सव्वमल्लेहिं सव्वोसहिहि य सिद्धत्थएहि य स-
व्विड्ढीए सव्वजुईए सव्वबलेणं [जाव] दुंदुभिनिग्घोसणादि-
यरवेणं महया महया रायाभिसेएणं अभिसिंचइ। नाया. १.
१. leaf 67 (b).

32. 2. आलित्ते [जाव] धम्ममाइक्खिउं।–See. अभय० on अंत० P 97. नाया० १. १. leaf 78 (b) आलित्ते णं भंते! लोए, पलित्ते णं भंते! लोए, आलित्तपलित्त णं भंते! लोए जराए मरणेण य। से जहानामए केइ गाहावई अ-गारंसि झियायमाणंसि जे तत्थ भंडे भवति अप्पभारे मोल्ल-गुरुए तं गहाय आयाए एगंतं अवक्कमइ।–'एस मे णित्था-रिए समाणे पच्छा पुरा हियाए सुहाए खमाए णिस्सेसाए आणुगामियत्ताए भविस्सइ, एवामेव मम वि एगे आयाभंडे इट्ठे कंते पिए मणुण्णे मणामे एस मे नित्थारिए समाणे संसारवोच्छेयकरे भविस्सइ। तं इच्छामि णं देवाणुप्पियाहिं सयमेव पव्वावियं सयमेव मुंडावियं सेहावियं सिक्खावियं सयमेव आयारगोयरविणयवेणइयचरणकरणजायामायावत्तियं धम्ममाइक्खियं॥

32.6–7. पव्वाइए [जाव] संजमियव्वं।"–नाया० १. १. leaf 94 (b) तए णं समणे भगवं महावीरे मेहं कुमारं सयमेव पव्वाइए [जाव] जायामायावत्तियं धम्मामाइक्खइ– "एवं देवाणुप्पिया! गंतव्वं, एवं चिट्ठियव्वं, एवं णिसीय-व्व, एवं तुयट्टियव्व, एवं भुंजियव्वं, एवं भासियव्वं, उट्ठाये उट्ठाय पाणाणं भूयाण जीवाणं सत्ताणं संजमेणं संजमियव्वं।"

32. 16. जस्सट्ठाए कीरइ नग्गभावे [जाव] तमट्ठं आरोहेइ। See अभयदेव on अन्त० P. 17 where he has given full details. See ओव० §116.

33. 9. अहीण० etc. See the details on सोमाले [जाव] सुरूवे ।

34.13. जहा पण्णत्तीए गंगदत्ते । See Notes P. 107.

35. 14. किण्हे [जाव] निउरंबभूए । See अभय० on अंत० P. 98. For greater detaits see ओव० § 3.

38. 13. सिंघाडग० [जाव] महापहपहेसु See. 39. 8-11.

39. 6. अभिगयजीवाजीवे [जाव] विहरइ ।-ओव० §124 P. 84 l. 18-P. 45. l. 7. All the expressions dropped form the attributives of समणा; hence not so important for the narrative as such.

39. 8-11. सिंघाडग [०] बहुजणो अण्णमण्णस्स एव माइक्खइ [जाव] किमंग पुण विपुलस्स अट्ठस्स गहणाए [०]"। See. ओव० §38. तए णं चंपाए नयरीए सिंघाडगचउक्क-चच्चरचउम्मुहमहापहपहेसु महया जणसद्दे इ वा जणवाए इ वा जणुल्लावे इ वा जणवूहे इ वा जणबोले इ वा जणकलकले इ वा जणुम्मी इ वा जणुक्कलिया इ वा जणसंणिवाए इ वा बहुजणो अण्णमण्णस्स एवमाइक्खइ एवं भासइ एवं पण्णवेइ एवं परूवेइ—" एवं खलु देवाणुप्पिया! समणे भगवं महावीरे आइगरे तित्थगरे सयंसंबुद्धे पुरिसुत्तमे [जाव] संपाविउकामे पुव्वाणुपुव्विं चरमाणे गामाणुग्गामं दूइज्जमाणे इहमागए इहसंपत्ते इह सोमसढे इहेव चंपाए नयरीए बहिं पुण्णभद्दे चेइए अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तं महाफलं खलु भो

देवाणुप्पिया ! तहारूवाणं भगवंताणं णामगोयस्स वि सव-णयाए, किमंग पुण अभिगमणवंदणणमंसणपडिपुच्छणपज्जु-वासणयाए ? । एगस्स वि आयरियस्स धम्मियस्स सवण-याए, किमंग पुण विउलस्स अट्ठस्स गहणयाए ? । तं गच्छामो णं देवाणुप्पिया । समणं भगवं महावीरं वंदामो नमंसामो सक्कारेमो...etc A long passage after this. For further, see the Sūtra proper.

40. 7. आघवणाहिं [४] [जाव] परूवेत्तए । नाया० १. १. leaf. 64 (a) तए णं तस्स मेहस्स कुमारस्स जाहे नो संचाएइ मेहं कुमारं बहुहिं विसयाणुलोमाहिं आघाव-णाहिं य पण्णवणाहि य संणवणाहि य विण्णवणाहि य आघवत्तिए वा पण्णवित्तए वा संणवित्तए वा विण्णवित्तए वा, ताहे विसयपडिकूलाहिं संजमभउव्वेयकारियाहिं पंणव-णाहिं पण्णवेमाणो एवं वयासी ।

40. 11. सुद्धपावेसाइं [जाव] सरीरे । See अभयदेव on अंत० P. 99.

41. 17. 18. सव्वं कोहं [जाव] मिच्छादंसणसल्लं । See ओव० §17. कोहं माणं मायं लोहं पेज्जं दोसं कलहं अब्भक्खाणं पेसुण्णं परपरिवायं अरइरइं मायामोसं मिच्छा-दंसणसल्लं अकरणिज्जं जोगं ।

43. 23-24. उत्तर [०] सयमेव पंचमुट्ठियं लोयं करेइ । – See Page. 31 of this book; l. 16–19

45. 10. जहा गोयमसामी [जाव] पडिदंसेइ ।–पडिणि-क्खमित्ता अतुरियं [जाव] सोहेमाणे जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । समणस्स

भगवओ महावीरस्स अदूरसामंते गमणागमए पडिक्कमइ एसणमणेसणं आलोएइ २ भत्तपाणं पडिदंसेइ । भगवती II. 5. leaf 139 (b).

•47. 10. इंदभूती (जहा पण्णत्तीए [जाव] See. भगवती II. 5. leaf 137 onward for the full details.

48. 11. **Read** आयाहिणपयाहिणं [०] वंदइ [२] विउलेणं असण [४]=असणं पाणं खाइमं साइमं ।

49. 19–20. असंबुद्धे [जाव] तुमं पुत्ता !; generally the words dropped may be असंबुद्धे अविणीए etc. but the exact reference I cannot find; Barnett does not note that the words after असंबुद्ध are dropped.

54. 3. **Read** अब्भणुण्णाया समाणा [०] उवसंपज्जित्ताणं विहरइ ।

56. 1–7. See the story of खदअ wherefrom the gaps of his चिंता and आपुच्छणा can be filled up. 58. 23. Instead of भिक्खासपणं । अहासुत्ता [जाव] Read भिक्खासपणं अहासुत्तं [जाव]; so also correct 59. 10; 59. 17; 59. 24. The gaps at all these places are to be filled up from the story of खंदअ quoted before.

66. 15–16. See the story of खंदअ for details.

67. 5–9. See the story of खंदअ for details.

67. **Read** **पगइभद्दए [०]** for details see the story of खंदअ.

71. 7. उज्जाणे सव्वउउ [०] See the description of the garden refered to in 2. 20.

71. 14–19. See. **नाया० १. १.** leat 51–52. **तए णं तस्स मेहकुमारस्स अम्मापियरो मेहं कुमारं बावत्तरिकलापंडितं [जाव] वियालचारी जायं पासंति । पासित्ता अट्ठ पासायवडिंसए करेंति अब्भुग्गयमुसियपहसिए विव मणिकणगरयणभत्तिचित्ते वाउध्धूयविजयवेजयंती पडागाछत्ताइच्छत्तकलिए तुंगे गयणतलमभिलंघमाणसिहरे जालंतररयणपंजरुम्मिल्लिय व्व मणिकणगथूभियाए वियसियसयपत्तपुंडरीए तिलयरयणद्धयचंदच्चिए नानामणिमयदामालंकिए अंतो बहिं च सण्हे जवणिज्जरुइलवालुयापत्थरे सुहफासे सस्सिरीयरुवे पासादिए [जाव] पडिरूवे ।**

एगं च णं महं भवणं करेंति अणेगखंभसयसंनिविट्ठं लीलट्ठियसालभंजियागं अब्भुग्गयसुकयवइरवेइयातोरणवररइयसालभंजियासुसिलिट्ठविसिट्ठलट्ठसठियपसत्थवेरुलियखंभनाणामणिकणगरयणखचियउज्जलं...पासादियं [४] । etc.

72. 19. **Read** **तं पि य [०] अणुज्झियधम्मियं । तंपि य णं उज्झियधम्मियं नो चेव णं अणुज्झियधम्मियं ।**

Appendix III.

The Jain Cosmography.

Various references in these scriptures, of the Hells and Heavens–and in fact, of the idea of the universe, as conceived by Jain theology necessitate the fuller treatment of the same in a separate appendix. The references for example are,

पृ. २८. ४–५. तच्चाए वालुयप्पभाए पुढवीए उज्जलिए नरए etc.

पृ. ६७. ३–५ उड्ढं चंदिमसोहम्मीसाण [जाव] आरण-च्चुए कप्पे नवयगेवेज्जविमाणपत्थडे उड्ढं दूरं विईवइत्ता विजयविमाणे देवत्ताए उववण्णे ।

The very name of the Ninth Scripture ' The Fortunes of those who were reborn in the 'Highest Mansions' signifies the importance of this treatment. In Jain Canonical Literature, the fuller treatment of the Jain idea of the universe will be found, for example see उत्तराध्ययन XXXVI नारकिकs St. 157–158, for देववर्ग St. 108–ff [of course the description of their denizens in thorough details]. We shall quote below the Sūtras from उमास्वाति's तत्त्वार्थ. III.

The description of Nether Worlds (Hells) or नरकs.

रत्नशर्कराबालुकापङ्कधूमतमोमहातमःप्रभाभूमयो घनाम्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः पृथुतराः ॥१॥ तासु नरकाः ॥२॥ नित्याऽशुभतरलेश्या परिणामदेहवेदनाविक्रियाः ॥३॥ परस्परोदीरितदुःखाः ॥४॥ संक्लिष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्याः ॥५॥ तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमाः सत्त्वानां परा स्थितिः ॥६॥

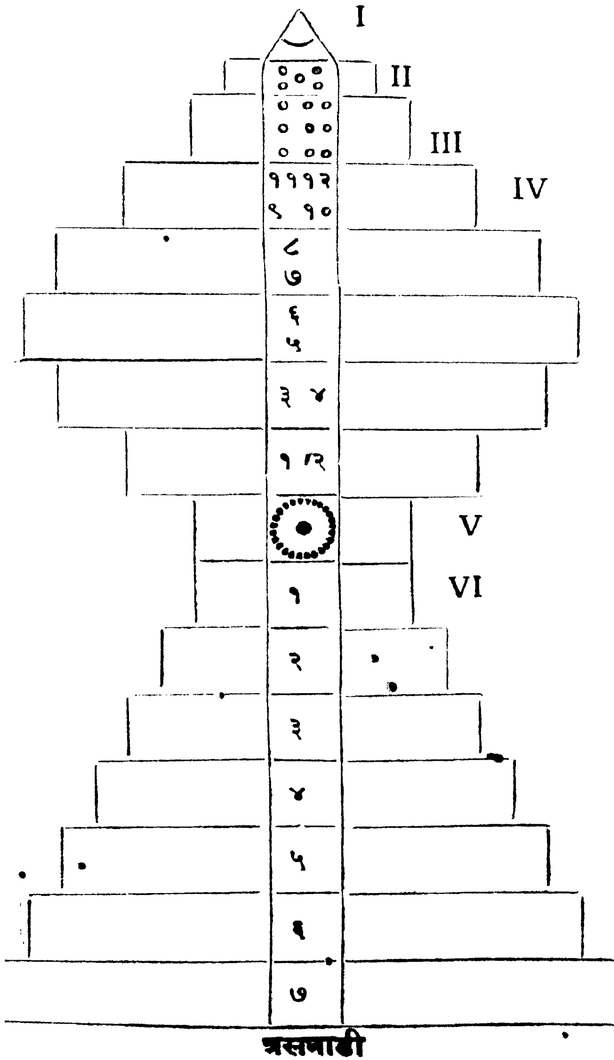
The description of the Middle world or मध्यलोक.

जंबुद्वीपलवणादयः शुभनामानो द्वीपसमुद्राः ॥ ७ ॥ [सू. ७-१८.]

The description of Heavens or upper worlds:

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मलोकलान्तकमहाशुक्रसहस्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसु ग्रवेयकेषु विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धे च ॥२०॥ [सू. ११-१९ contain the four kinds of Gods and their habitations etc.]

Thus our world as the मध्यलोक, the heavens stand above and the Netherworlds where the नरकs or hells are situated, are below. The Heavens are divided into 3 divisions (1) कल्प (2) ग्रैवेयकs (3) विमानs, each respectively standing above the other. The following chart will throw much light upon this.



त्रसनाडी

I In the above chart the top is सिद्धशिला. II 5 अनुत्तर विमानाः = The Highest Mansions expressed in the square by 5 dots. III 9 ग्रैवेयकs IV No. १–१२ = 12 कल्पs. V मध्यलोक. VI Seven nether-worlds with 7 central squares forming 7 नरकs from रत्नप्रभा to महातमःप्रभा.

For a detailed chart See तत्त्वार्थ. P. 13 (आर्हतमतप्रभाकर series. II published Motilal Ladhji, Poona); also see, Barnett [Trans. Ant. & Anu. D. P. 140] For detailed information read तत्त्वार्थ. chap. III, the commentary on the Sutras quoted.

